SARVAGITA SARA

Being selections
from the more important
Gitas, or songs of spiritual
instruction, with Sanskrit Text and
An English Translation

BY
SWAMI SIVANANDA

THE YOGA-VEDANTA FOREST UNIVERSITY
(The Divine Life Society)
P.O. SIVANANDANAGAR, RISHIKESH
(HIMALAYAS)
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AUM

Beloved Aspirant,

This book of Gitas is a Celestial key for you to gain entry into the domain of Divine Life and Splendour. These Gitas contain living messages from illumined seers. They have the power to transform your life.

Start a new life the day you get this book. Put into practice the Upadesha contained here. LIVE these GITAS. Be inspired. Elevate yourself. Become illumined. Practise, and become Perfect.

May you shine as a divine being! May these GITAS guide you to Glory!

SWAMI SIVANANDA

PUBLISHERS' PREFACE

The crown and glory of Indian Philosophy is the Advaita Vedanta. The genius of India is specially distinguished for its rare tolerance and universality. "Ekam Sad Vipra bahudha vadanti" the scripture declares. Even while asserting emphatically that TRUTH is ONE, yet, simultaneously, allowance is made for varied expressions of the One Truth. Truth is the Goal and Destination of humanity. As such, the highest Truth is for even the least amongst men. But sage-wisdom perceived that neither capacity nor fitness to receive was alike in all beings. Thus it came about that the rich spiritual lore of India has come to contain within its wide range numerous shades and grades of revelatory and expository works. Different works embodied a different style and presentation, so as to be accessible to and assimilable by different types of minds. The Infinitude of Truth was never allowed to get stifled by the cramping confinement of a single severe style and a set mode of rigid expression.

Now the most difficult and obscure of works are the Upanishads and the Sutras. These tough treatises touch the highest peak-points of the sublime Vedanta Philosophy. But even as the lofty philosophy they deal with, these works themselves are equally inaccessible to most men. The reasons are that first of all their language itself is obscure and archaic. Secondly their style is severely

terse and aphoristic. Few indeed can understand them without explanation and elaboration. Then the strict orthodox social convention allows only the Sanyasin to take to Upanishadic study. The ordinary layman, thus, finds it impossible to ascend to the height of supermundane knowledge.

Hence came the Smritis, the Itihasas, the Puranas and such simple and easy texts as these numerous Gitas collected in this present volume. The chain of Gitas served admirably to surmount this barrier and bring to all seekers and aspirants, to whatever Ashrama they belong, the sustaining inspiration and grandeur of the highest Absolutistic Monism.

In these Gitas are found the loftiest flights of grand Advaita-Vada. Within their comprehensive range, these Gitas present us with the essence of all philosophy, religion, spiritual Sadhana, Dharma and psychology. What is more, this they do in a language easily intelligible to the layman. Further these are not dry to read, but on the other hand beautiful poetical compositions, so fine and inspiring that unconsciously one finds oneself committing them to memory without much effort.

Sri Swami Sivananda has ever been striving to simplify even the highest of philosophy and present it in forms suitable and acceptable to every sort of person and temperament. He is well known to the readers as one who has successfully undertaken the important task of presenting to the modern man the essence of Indian Philosophy and spirituality in

concise form and convincing style. The philosophy of voluminous scriptures is found in these Gitas in a nutshell.

This is the special value of these works which commends them to the general majority of the readers and spiritual aspirants. In the present book we have sought to bring out the very cream of the various beautiful Gitas contained in the sacred scriptures. The contents will thus be found to be inspiring, informative, illuminating and of immense practical help and guidance. It is at once a precious text-book and companion on the spiritual path, for the constant study of one and all. We have no doubt that it will shower rains of peace and joy upon one and all.

The Yoga-Vedanta Forest University

OUR GRATEFUL THANKS

and the gratitude of all mankind, especially of spiritual aspirants and seekers after spiritual wisdom throughout the world, are due to the Central Art Press, Madras, whose magnanimous contribution to Sri Swami Sivananda's JNANA YAJNA this publication is. They have won the gratitude of Sadhakas all over the world by making available to them another unique work of Sri Swami Sivananda, *viz., "Tantra Yoga, Nada Yoga and Kriya Yoga"* which was printed free by Sri S. Viswanathan and two thousand copies of it distributed throughout the world. The few pages of tributes paid to the book, printed at the end of this volume, are eloquent proof of the great merit that accrues from the unprecedented service that Sri Gurudev has been rendering in the field of dissemination of spiritual knowledge (Jnana Yajna) and in which Sri Viswanathan has joined hands with Sri Gurudev wholeheartedly.

Parts of this volume—the Sarva-Gita-Sara—have already been published in "*The Forest University Weekly*" and there is a very good demand for this work from spiritual aspirants. It is the Lord's Grace and Will and Sri Gurudev's blessing, that the privilege of ushering this Light of Truth into the world, should go to The Central Art Press. May God bless this Press!

Publishers

LIFE AND TEACHINGS OF SRI SWAMI SIVANANDA

श्री शिवानन्द पञ्चकम्

S. Ramakrishnan,
Sanskrit Pandit, M.E.A.H.S. School, New Delhi

शैले वन्य लता वितान निवहैः छाया द्रुमैः शीतले,
कूले विष्णु पदाच्छुभादवतर द्दिव्यापगायाः शुभे ।
नाना पुष्प फल प्रदै स्तरुवरैः संशोभिते श्यामले,
दिव्यानन्द कुटीर मास्थित शिवानन्द प्रभो पाहि नः ॥१॥

लोकानामभय प्रदोऽसि वचनैर्वेदान्त तत्वात्मकैः,
आर्तानामशिवङ्करोषि सहसा लुप्तं महातेजसा ।
भीतानां भवबन्धनाच्च सदसद्व्यामोह कारान्नृणाम्
त्राता बन्धुरिहासि पालय शिवानन्द प्रभो पाहि नः ॥२॥

वैद्यैर्वेद विशारदैश्च सततं संसेवितः कर्मठैः,
भक्तैश्छात्र गणैश्च पूजितमिदं पादद्वयम् ते शुभम् ।
लोकैरास्तिक बुद्धिभिस्तव गुणा गीयन्त एके सदा,
भूपैर्भूरिधनैः सदार्चित शिवानन्द प्रभो पाहि नः ॥३॥

त्यक्त्वा सर्वसुखं हि नश्वरमिह प्रारब्धलभ्यं निजम्,
दत्वा जीवनमन्य जीव विभवस्योद्धारणे चात्मनः ।
कृत्वा बन्धविमोचनं तप इह प्रत्यक्ष सर्वेश्वरम्,
धृत्वा तापस वृत्तिमास्थित शिवानन्द प्रभो पाहि नः ॥४॥

रामञ्चाश्रित वत्सलं रघुवरं पीताम्बरालङ्कृतम्,
कृष्णञ्चक्र धरन्नवाम्बुद घनश्यामं मुरारिं परम् ।
रुद्रं भद्रकरं शिरोधृतकलानाथं शिवं शङ्करम्,
ध्यायं ल्लोकहिताय वन्दित शिवानन्द प्रभो पाहि नः
॥५॥

SPIRITUAL LEADER OF THE HIGHEST CATEGORY

MR. M. K. SPENCER, *Karachi.*

All the admirers and devotees of Swami Sivananda will be celebrating, throughout the world, the Birthday of Swamiji on the 8th Sept. with spiritual fervour. It will be a day of inner rejoicing not only for him, but to thousands and thousands whom he has lifted from darkness into the light and has linked their souls with the Infinite. He has done tremendous service to mankind.

It is the Spirit that matters. If Swami Sivananda had continued his service as a doctor, he would have been recognised as a great healer of the body. But that service in comparison to what he has rendered in the last thirty years of his life would have been of not much significance to the world. By taking Sannyas and living only in spirit above the bindings of the flesh, he has rendered yeoman service both as a healer of the body and soul and paved the way for a great religious awakening not only in India but in all other parts of the world.

I love India passionately. I love this country, not because I have lived in India, all my life through, but because it has produced spiritual men of the highest category. India is a land of saints and sages. It is spiritual. It is this that grips the soul and I am so happy, on the birthday of Swamiji at Rishikesh and wherever he has established the branches

of his Divine Life Society—and they are spread all over the world—there will be celebrations reminding man of his link with God and the real goal of life. May he live long and continue to lead the world in the path of the Spirit !

THE DIVINE LIFE

MISS SYLVIA HECK, *Canada*

There comes a time in the course of higher evolution, when the soul of man becomes restless and longs for its liberation. At this time a person living in the world and having all the necessities of life and chances for its petty enjoyments says, "I have everything I want, but something is missing, I do not know what it is." He visualizes the universe, how vast it is and he realises how his body is small and perishable. He becomes afraid and he turns to something eternal and everlasting. He turns to God and Divine life. Other people turn to Divine Life because they have met with knocks and blows in life and are no longer interested in the world. The other more fortunate people have the blessings of their wise parents who have guided them on the spiritual path and have encouraged them to think of God and things divine.

Our Swamiji (Swami Sivananda) helps many people to start, continue and progress in the spiritual path of divine life. Divine life is very necessary. It is very difficult and it is very blessed. Divine life is very necessary, for how else,—other than through ethical perfection and faith in God, can one have a very clear conscience and fearlessness? Divine life is very difficult because man has many weaknesses which have been persisting

since many births. He must change his mundane life and become divine. He must have utter faith in the Lord. He must implicitly obey his Guru. Otherwise he will not progress in the spiritual path.

Swamiji gives us simple instructions. He does not require us to meditate for twelve hours at a stretch. He does not ask us to give up all our comforts. He does not ask us to observe silence for hours or days together. Rather he insists we follow the middle path of moderation.

In this Kali Yuga by singing the names of the Lord man can attain salvation. Swamiji asks us to serve. Serve the holy men, the sick and all kinds of people who are in need. We must thank the Lord when He gives us an opportunity to serve, because it is for our benefit. Service purifies our heart. We should love all, for all are the Lord. We should hate not the wicked man, but hate his wickedness. We should silently love him and help him be good and do good. Our actions should inspire him.

We should learn to give, not only materially but also our good wishes, prayers and services. Give everything. Give what is very dear to you, and so avoid attachment which binds. Giving purifies the heart. Remember always that nothing is ours —all is given by God.

We should purify ourselves. We should give up all vices and eradicate all evils. We should develop virtues. This can be done through prayer and

introspection. We need to have a strong will and we must pray to God to help us.

Practice of meditation comes naturally to a man who is pure at heart, and who serves, loves and gives to all. He will have Self-realisation.

This, in essence, is Divine Life which Swami Sivananda has lived and taught these thirty years and more.

Divine life is a blessed life. He who follows it attains peace, bliss and immortality.

SWAMI SIVANANDA

RAI SAHEB A. B. N. SINHA, *Patna.*
Published in 'INDIAN NATION', *Patna*
of 8th September 1955.

Swami Sivananda whose birth-day anniversary is being celebrated on the 8th September all over India, as also in many other cities of the world, is a dynamic sage, whose personality radiates service and love, health and knowledge, sacrifice and devotion. He occupies today a unique place in the religious firmament of India.

Born on the banks of the Dakshini Ganga at Pattamadai in Madras State on Thursday, the 8th September 1887, Dr. Kuppuswamy grew up as a good student and passed the M.B., B.S. Examination. Inspired by a spirit to serve others he proceeded to the Straits Settlements and Malaya States in 1913 and his ability soon secured for him the post of Doctor in charge of a district hospital. Ten years later he returned to India and handing over his belongings to a friend at Madras he proceeded straight to Benares. Ten years of service to the suffering was followed by ten years of remuneration and wandering in the Himalayas and in the land of the Mahrashtra sanctified by the sacrifice of Chhatrapati Shivaji and by the devout preachings of the great Vaishnava Saint Samarth Ramdasji. Twelve years later, in 1936, the Divine Life Society was established by him with the

noble object of teaching people how to live the life divine while engaged in one's daily vocations. The motto of the Society is *Serve, Love, Meditate* and *Realise*. Not much thinking is required to show how by service alone can love dawn in one's heart. Meditation can be successful and on the right lines after one has learnt to serve and love. Then would be your good fortune to realise God, whether within you or in your place of worship, for God pervades all and no place or object is without him. The Divine Life Society caters for the spiritual requirements of men of every religion and is singularly universal in its teachings. To Swamiji there is but one God, as the Vedas loudly proclaim, though Sages know him under different names, in different languages and with various attributes.

A seeker is often confronted with the question which path to adopt. The reply can be furnished by each individual for himself. There is and cannot be a common penance to suit all. Much depends upon individual temperament, likes and dislikes. One has to choose one path and to persist in it. Swamiji said once ("From one doctor you can have prescription, from two doctors you can have consultation and from three or more you get cremation.") Swami Sivananda may be said to have succeeded marvellously in this endeavour. By establishing the Yoga Vedanta Forest University in 1948 and by building the Shiva and Krishna temples at Sivanandanagar, he has amply demonstrated how one can be universal in religion. His Yoga practice, his erudite expounding of the religions and

his devout and enchanting Kirtans are at once the solace of all types of human thinkers.

On this happy occasion of his birth anniversary will go up from every part of India and the world prayers for his long life of useful guidance to mankind. There is nothing exclusively Hindu or Mohammadan, Christian or Buddhist, Zoroastrian or Jain in the teachings of the Swami. His may be said to be the epitome of all religious beliefs and creeds. May it be the Swami's to lighten the ascent to the religious firmament and to guide all the true seekers after truth, to lead all active workers and to enthuse all devotees of the Lord. Long live Swami Sivananda.

THOUGHTS ON SWAMIJI'S BIRTHDAY

SRI LILA VLACHOU, *Greece*

Swami Sivananda whose birthday we celebrate today, was born in the East, but he belongs to the world. He feels it and knows his mission. He welcomes both Easterners and Westerners in the same way, with the same love and is always ready to help all.

Like all religious leaders of all countries and of all times he speaks to the heart of the educated to those who are ready to accept his word and to those who are not ready. He believes in the Truth and knows that nothing is wasted. His motto "Be good, do good" becomes soon the motto of those who see him as a living example of a simple life dedicated to God,—a life of perfect freedom behind which is true love. He helps thus people to find the true way. This philosophy alone can give to the world the peace that humanity longs for, especially in our time, when we are either at war or fearing a war.

Often we hear the questions: "Where are we going? Will science, education or economic equality help the world?" "No, no," says the Voice of the Himalayas. "True advance, true life, is only within ourselves, in our real Self, in God." It is a comfort to us, that the message of the Gita, the message of the Gospels, the message of all Prophets, to whose hearts the Word of God was

revealed, is still, today, the same message of an enlightened Soul, of a philosopher, like Swamiji.

I have travelled a lot in my life. I came across a lot of voluntary Societies and of social work. Everywhere I heard the same words: "We are short of money. We cannot help you more. This is all we can do." Indeed it was given to them according to their Faith, and they had to do little. When I came here, a few days later, we had an Eye-Camp. I heard Swamiji say, to Doctor Roy, this: "Take in as many as you can. Don't turn out anyone. We do not think about money. It will come." Indeed it is given to him according to his Faith and everything is flourishing.

When people speak of Swami Sivananda, they say that he has "renounced the world." To renounce the world in this way, is to conquer the world, to love the world, and to bring the world out of its ignorance. Coming to him, in many lands I found people of all countries longing to meet him some day, reading his books, thinking of him. I am the fortunate one to be here.

In his example we see alive his preaching. Never will anyone meet a more perfect host. He makes us so much feel a part of him and his life, that we forget we are his guests and think we share together a House of God.

We have a great responsibility. We must go and tell others what we heard and saw, and make them come or read or share with us the true message of Love and Service.

He could have enjoyed peace and solitude, but he sacrificed those for the people, sharing the sorrows and problems and pains of all. As we see by the written testimonials and hear so many pilgrims who come with gratitude to him, Swami Sivananda has led thousands of people through his guidance, to peace, and happiness. If such a large part in the world accept him as their Religious Leader and as a Philosopher, I have great hope in the world of today and I believe in a better world to come. In spite of what we see all round us of aggressive attitude and disturbance, there must be a great part of good earth where the seed of the word of Swami Sivananda is sown.

In the same way as people of ancient times went to the Oracle in Delphi, so I see them coming today to Swami Sivananda to find the right answer to the need of their hearts and to follow a spiritual life. May our Swamiji live a long, long, and happy life!

ANANDA KUTIR—A SANATORIUM

By a Visitor

Hospitals, holiday resorts, temples of the Lord and of learning, desolate refuges in the hearts of hills, dales and mountains and reform centres are all over the world. But there are few sanatoriums which are for all. Ananda Kutir in Muniki-reti in Rishikesh which is the Gateway to the kingdom of the Gods, is one, probably the only one. It is the abode of the Towering Saint of the Himalayas, Swami Sivananda, sitting as it were at the porch to lead you to the Lord. Nay, it is the haven of refuge for all—rich and poor: men and women and children; Indian or foreigner; Brahmin, Kshatriya, Vaisya or Sudra, Hindu, Muslim, Sikh, Buddhist and Christian, the atheist or the agnostic and the happy and the unhappy. It is also the home of the weak and strong, healthy and infirm. Why, while the hymns of the Supreme are sung every evening at the Satsangh the divine monkeys hop above and dogs—a few poor ones living on the remnants of the eats—walk about. There are no inhibitions, dogmas, untouchabilities and un-approachabilities. It is a wide, wide world the currents towards cosmos running silently but steadily.

It is no more a Kutir—a hut. But it is the seat of Happiness, born of peace, radiating itself every-where. Today the Kutir is a kingdom by itself—

the magnificent temple of Siva at the top, rest-houses all round and below, the mighty Ganga flowing down from her Himalayan abode into Mother Earth for the children of the Lord; a hospital started and run by Swami Sivananda in order to cure the body with the help of India's healing herbs in the manner the mind is helped to repair itself without its even knowing it; the Forest University and a Press working day and night recording for posterity the message of this great Man.

Yes, he is despite all this a Man but with Capital M. And this is why he is the cure for all. How Siva—the Swami is also revered as Siva—started life in South India as a doctor, how he heard of the miseries of Indian coolies who were in Malaya and went there to relieve them of their miseries and how soon he left the shores of Malaya and came to the Himalayas to turn out to be a Raja Yogi after many years of Sadhana are known all over the world through his Divine Life Society which has branches at a large number of points, the thousands of pilgrims visiting the Sivananda Ashram during the seasons and also before and later and the hundreds of books and pamphlets written by Siva and read. That Siva synthesises the tried methods towards realizations of just one motive—raising the common man's level of living, little by little, making it as far as possible approximate to divine life—has also been explained time and again and is well-known.

I would, therefore, prefer to confine myself to pointing out how and why the Ashram is a sanato-

rium for all. "Eat a little, drink a little, speak a little and sleep a little"—this is one of the couplets of Siva which is sung by any of the boy or girl pilgrim-visitors every day at the Satsang, the musical meeting of the evening at the Ashram which Siva himself inaugurates with the songs of the Lord. And this couplet which does not have many don'ts are in brief the only don'ts of the Ashram. The visitor gets into the spirit while at the Satsang. He carries it home and often remembers it while at the stock exchange, files, schools, factories, and always. And by the time it wanes off—if it does—he can revisit the Ashram in the manner the motor car or an engine calls for a clean-up periodically.

There are other couplets—in many of the languages. And those who come are from all corners of the world. The Ashram is certainly a centre promoting and radiating nationalism co-existent with internationalism. Siva is not oblivious to the happenings of his nation though he does not think of or discuss politics. He hailed the advent of India's independence, it may be recalled. It is not ego when Siva addressing at midnight one of the Satsangs during the recent Rishikesh season made a fervent call for setting up Ashrams of this kind in order to promote peace—at home and abroad. The special occasion was the visit of Godavari Mata of the Sakori Ashram in Bombay State.

In short the Ashram seeks to pervade every aspect of human relationship—from the home to the world. And this is its greatest charm and utility. One has not to be a Sadhu to live there. One need

not be a Sadhu in saffron and with Tulsi Mala and Kamandal after one comes out of the stay. One can be very normal. For that matter the Swami always advises that the normal man is near God and imperfections are only due to abnormalities. So he ordains that life at the Ashram should be as normal as possible except that those taking Sanyas have to lead the life of Brahmacharis. And they and those staying there have to be strict vegetarians and be free from all intoxicants—a code accepted by one and all as the way of life at home everywhere.

A staggering aspect of the Ashram is how it is being run. Donations are never asked. They are no doubt given liberally by one and all. One or two things the Government have done are: opening of a post office called the Sivanandanagar Post Office and the allotment made by the U. P. Government towards some beds in the hospital which is being expanded. The allotment is from the Post-War Reconstruction Fund. Quite a large number of rooms in the Ashram where people live during their visits have been donated by various people. When they visit they live there. When they are not there they are given to the other visitors. Those who desire to have their cooking arrangements can have them. There is, however, a community kitchen from which tea and meals two times are given to all those who want. Many live on these. A large number depend on these in order to regulate their living during the period they are there but give some donations at the time of leaving.

The Ashram is growing from dimension to dimension. Luckily there are among the Swami's taught some able men who have also taken to the life of renunciation. The Swami cannot grow old. He sings, smiles, chats, walks about, argues, advises, meditates and likes to eat—but a little—good things. And he makes these available to all. A great responsibility, however, lies on those around him. The Swami probably never bothers about the future. Why should he? He is eternal.

I have been enormously impressed with the importance of those summaries you have published in the August issues of the *Forest University Weekly,* of what you call the Essence of Rama Gita, the Bhagavat Gita, the Brahma Gita, and could wish they might be republished in more permanent form.

SRI PHELPS STOKES,
New York.

I have just asked the Stanford Book Store to order 150 copies of the *Forest University Weekly* of September 29th, 1955, because this issue contains such a marvellous survey of the most essential Gitas and will be very helpful for my Bhagavat Gita class, also as a general introduction to Sanatana Dharma in my Comparative Religion class.

DR. FREDERIC SPIEGELBERG, Ph.D.,
Stanford University,
California, U.S.A.

INTRODUCTION

Gita is song. Song and verse appeal directly to the human heart. The same subject, the same truths, when clothed in verse, become more welcome to you than when put down in prose. Verse is fluent to recite and easy to memorise. Poetry is inspiring. So we find that many ancient Rishis of ancient India have given their sublime Upadesha in majestic verse. These poetic compositions of theirs form the various scriptures like the Itihasas, the Puranas, the Yogavasishtha, etc. In these are contained most of the Gitas from which selections have been presented here. The most classical and renowned among them all is the great Srimad Bhagavad-Gita. From this you will understand how these Gitas are expositions of the greatest facts of Philosophy, Dharma and Yoga-Sadhana by the most illumined seers and towering spiritual personalities of this sacred land. They embody the teachings of super-Siddhas and *Trikala-Jnanis* like Dattatreya, Vasishtha, Rishabha-Deva.

You will realise now the supreme importance and peerless value of these marvellous Gitas or divine poetical works. They are the gems culled out of the vast mines of Hindu scriptural lore. Being outpourings of Self-realised seers they are sure to influence, inspire and elevate you without fail. They are instructions and answers given by *Jivanmuktas* and *Aparoksha-Jnanis* to the eager ques-

tionings of earnest seekers. Hence they comprise valuable advice and practical guidance to aspirants of all classes.

A glance at the table of contents will give you an idea of the arrangement that is followed in presenting them before you. Section I is rightly devoted to the Guru-Gita, for it is the spiritual preceptor that unlocks for the beloved disciple the doorway that gives him entry into the mansion of Truth and Transcendental Life. Section II contains first the two grand works expounding the philosophy of the highest Advaita and then the essence of the Bhagavad-Gita which outlines the Sadhanas for the realization of these truths. Almost all of the minor Gitas under Section III deal briefly and beautifully with the Advaita Vedanta and *Para-Vairagya*. The last section forms a fitting concluding portion in which is contained the best invaluable Upadesha on the most important matters connected with spiritual life, Sadhana and Self-realization. The Miscellaneous Gitas give you illuminating guidance on Sadachara, Dharma, Upasana, Guru-Bhakti, Vichara, Vairagya and the like. Thus a sincere study of this book will be of immense help to you for attaining the highest success in life.

In this symposium of Gitas has been made the choicest collection of all the great admonitions which are based on the intuitive experience of the Rishis. Even a single reading of any portion from this book will thrill and elevate you to spiritual

heights. A daily perusal of these selections will radically change your outlook and give you a new vision of spiritual boldness and courage. It will create powerful new spiritual Samskaras in you. You will certainly become a new man, a spiritual personality. Such is the transforming force of these Gitas.

These Gitas are for daily study. You must make them part of your usual Swadhyaya. Keep a copy of the book constantly by your side. The great ideas contained therein will provide you with a true and right sense of values. You will then never be easily shaken by the passing events of this fleeting earth-life. Perfect serenity, peace and spiritual strength are the fruits of a careful study and grasping of this volume of Gitas.

May you attain the highest Jivanmukti state in this very life! May the study of these Gitas inspire you and elevate you to the grand heights of Advaitic realization! May you obtain the sublime and magnificent experience of Atmic or Cosmic Consciousness! May the Grace and the Blessings of the ancient Rishis bestow upon you Immortal Life and Eternal Bliss!

24*th May*, 1956 SWAMI SIVANANDA

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SECTION ONE

GURU GITA

ॐ

गुरुगीतासारः

ESSENCE OF GURU GITA

The Guru Gita is a conversation between Siva and Parvati. It stresses the need for and the importance of seeking a spiritual Teacher (Guru) and extols his greatness. It is a praise to the Guru, the giver of spiritual wisdom. The Guru is identified with the Supreme Absolute or Brahman and the Brahman itself is considered as the Guru.

Without the help of the Guru no Sadhana or Self-realization is possible. Guru is the representative of God on earth. He is the mediator between the aspirant and the Brahman. He dispels the ignorance of the Sadhaka and opens his eye of wisdom. Hence the Guru is to be worshipped as God, and no difference should be made between Guru and God. One who has supreme and absolute devotion to the Guru who is well chosen, crosses the ocean of Samsara and attains the highest state of the Immortal Brahman. This is the gist of the Guru Gita.

मङ्गलाचरणं शिष्टा-
चाराद्वै फलदर्शनात् ।
मङ्गलं भगवान् विष्णु-
र्मङ्गलं गरुडध्वजः ।
मङ्गलं पुण्डरीकाक्षो
मङ्गलायतनं हरिः ॥

The Auspicious Peace-chanting should be done in the beginning as it is the custom of righteous people and as it brings the desired fruit. Bhagavan Vishnu is the Auspicious One. The Lord who sits on Garuda is Auspicious. The Lord who is Lotus-eyed is Auspicious. The Lord Hari is the Abode of Auspiciousness. (1)

सच्चिदानन्दकन्दाय
जगदङ्कुरहेतवे ।
सदोदिताय पूर्णाय
नमोऽनन्ताय विष्णवे ॥

Prostration to the Infinite Vishnu who is Full and ever exalted, who is the cause of the sprout of the whole universe, who is the highest manifestation of Existence-Knowledge-Bliss. (2)

सत्यानन्द स्वरूपाय
बोधैकसुखकारिणे ।
नमो वेदान्तवेद्याय
गुरवे बुद्धिसाक्षिणे ॥

Prostration to the Guru who is the witness of the intellect, who is to be known through the Vedanta, who is the Source of Absolute Consciousness-Bliss, who is the Essence of Truth and Bliss. (3)

गुरुर्ब्रह्मा गुरुर्विष्णु-
र्गुरुर्देवो महेश्वरः ।
गुरुः साक्षात् परं ब्रह्म
तस्मै श्रीगुरवे नमः ॥

Guru is Brahma. Guru is Vishnu. Guru is Siva. Guru is the Supreme Brahman Itself. Prostration to that Guru. (4)

अज्ञानतिमिरान्धस्य
ज्ञानाञ्जनशलाकया ।
चक्षुरुन्मीलितं येन
तस्मै श्रीगुरवे नमः ।।

Prostration to that Guru, who, through the collyrium of Knowledge, opens the eye of him who is blinded by the gloom of ignorance. (5)

स्थावरं जङ्गमं व्याप्तं
यत्किञ्चित्सचराचरम् ।
त्वंपदं दर्शितं येन
तस्मै श्रीगुरवे नमः ।।

Prostration to that Guru who shows the Truth of the word "Thou", who pervades the whole universe of mobile and immobile creation with its stationary and moving creatures. (6)

अखण्डमण्डलाकारं
व्याप्तं येन चराचरम् ।
तत्पदं दर्शितं येन
तस्मै श्रीगुरवे नमः ।।

Prostration to that Guru, who shows the Truth of the word "That", who pervades the mobile and immobile creation in the form of the Undivided Infinite. (7)

चिन्मयव्यापितं सर्वं
त्रैलोक्यं सचराचरम् ।
असित्वं दर्शितं येन
तस्मै श्रीगुरवे नमः ।।

Prostration to that Guru, who shows the Truth of the word "Art" (in the sentence 'That thou art'), who, in the form of the Mass of Conscious-

ness, pervades the whole of the three worlds with their mobile and immobile inhabitants. (8)

चैतन्यं शाश्वतं शान्तं
व्योमातीतं निरञ्जनम् ।
नादबिन्दुकलातीतं
तस्मै श्रीगुरवे नमः ॥

Prostration to that Guru, who is beyond Nada, Bindu and Kala, who is Pure Consciousness, Eternal, Peaceful, beyond space, and untainted. (9)

यत्सत्येन जगत्सत्यं
यत्प्रकाशेन भाति यत् ।
यदानन्देन नन्दन्ति
तस्मै श्रीगुरवे नमः ॥

Prostration to that Guru, due to whose Existence the world exists, due to whose Effulgence the world is illumined, due to whose Bliss all are happy. (10)

न गुरोरधिकं तत्त्वं
न गुरोरधिकं तपः ।
न गुरोरधिकं ज्ञानं
तस्मै श्रीगुरवे नमः ॥

There is no reality beyond Guru. There is no penance beyond Guru. There is no knowledge beyond Guru. Prostration to that Guru. (11)

ध्यानमूलं गुरोर्मूर्तिः
पूजामूलं गुरोः पदम् ।
मन्त्रमूलं गुरोर्वाक्यं
मोक्षमूलं गुरोः कृपा ॥

The form of Guru is the root of meditation. The feet of Guru are the root of worship. The teaching of the Guru is the root of all Mantras. The grace of Guru is the root of Salvation. (12)

गुरुपादोदकं पानं
गुरोरुच्छिष्टभोजनम् ।
गुरुमूर्तेः सदा ध्यानं
गुरोर्नाम सदा जपः ॥

The water with which the feet of the Guru are washed is the sacred drink. The remains after Guru's meal are the proper food. Right meditation is on the Form of Guru. Constant Japa is of Guru's Name. (13)

अज्ञानमूलहरणं
जन्मकर्मनिवारणम् ।
ज्ञानवैराग्यसिद्ध्यर्थं
गुरोः पादोदकं पिबेत् ॥

For the purpose of acquiring Knowledge and Dispassion, one should drink the water with which Guru's feet are washed, which cuts at the root of ignorance, which overcomes birth and the bondage of Karma. (14)

काशीक्षेत्रं निवासश्च
जाह्नवी चरणोदकम् ।
गुरुर्विश्वेश्वरः साक्षात्
तारकं ब्रह्म निश्चयम् ॥

Kashi is the abode. Ganga is the water with which Guru's feet are washed. Siva himself is the Guru. The Taraka Mantra is undoubtedly the Supreme Brahman. (15)

आसनं शयनं वस्त्रं
वाहनं भूषणादिकम् ।
साधकेन प्रदातव्यं
गुरुसन्तोषकारणम् ।।

The aspirant (disciple) should please the Guru by offering him seat, bedding, clothing, vehicle, ornaments, etc. (16)

शरीरमिन्द्रियं प्राणा-
नर्थस्वजनबान्धवान् ।
आत्मदारादिकं सर्वं
सद्गुरुभ्यो निवेदयेत् ।।

One should offer to the True Guru, one's body, senses, life, wealth, friends, relatives, the self, the wife and all. (17)

गुरुरेको जगत्सर्वं
ब्रह्मविष्णुशिवात्मकम् ।
गुरोः परतरं नास्ति
तस्मात्संपूजयेद् गुरुम् ।।

The Guru alone is the whole world, including Brahma, Vishnu and Siva. Nothing greater than Guru exists. Therefore Guru is to be worshipped. (18)

कर्मणा मनसा वाचा
सर्वदा ऽऽराधयेद् गुरुम् ।
दीर्घदण्डं नमस्कृत्य
निर्लज्जो गुरुसंनिधौ ।।

Without any feeling of shame one should fall in full prostration before the Guru and adore the Guru through action, mind and speech, at all times. (19)

सप्तसागरपर्यन्तं
तीर्थस्नानफलं यथा ।
गुरुपादोदबिन्दोश्च
सहस्रांशेन तत्फलम् ॥

The baths taken in pilgrimages to the seven oceans bring only a thousandth part of the effect produced by drinking a drop of the water that is used for washing Guru's feet. (20)

शिवे रुष्टे गुरुस्त्राता
गुरौ रुष्टे न कश्चन ।
लब्ध्वा कुलगुरुं सम्यग्
गुरुमेव समाश्रयेत् ॥

When God is angry, Guru is the Saviour. When Guru gets angry none is the saviour. Hence, obtaining the family-Guru (a suitable Guru), one should properly take shelter under him. (21)

श्रीनाथचरणद्वन्द्वं
यस्यां दिशि विराजते ।
तस्यां दिशि नमस्कुर्या-
द्भक्त्या प्रतिदिनं प्रिये ॥

Daily one should devoutly prostrate oneself in that direction in which shines the pair of the feet of the Lord of Lakshmi. (22)

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिं
द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम् ।
एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं
भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि ॥

I prostrate myself before that Guru, the Existence, devoid of the three Gunas, beyond compre-

hension, the witness of all mental functions, changeless and pure, one and eternal, transcending the pairs of opposites, expansive like the sky, reachable through the sentences like "Thou art That", the Bliss of Brahman, the Giver of Supreme Happiness, the Mass of Absolute Wisdom. (23)

आनन्दमानन्दकरं प्रसन्नं
ज्ञानस्वरूपं निजभावयुक्तम् ।
योगीन्द्रमीड्यं भवरोगवैद्यं
श्रीमद्गुरुं नित्यमहं नमामि ।।

I constantly prostrate myself before the blessed Guru, who is the physician for the disease of Samsara, who is the adorable Lord of Yogis, who is blissful, who is the source of happiness, who is always pleased, who is the essence of knowledge, who is identical with the Real Existence. (24)

हृदम्बुजे कर्णिकमध्यसंस्थं
सिंहासने संस्थितदिव्यमूर्तिम् ।
ध्यायेद् गुरुं चन्द्रकलाप्रकाशं
सच्चित्सुखाभीष्टवरं दधानम् ।।

One should meditate on the Divine Form of the Guru, as seated in the centre of the lotus of the heart, as installed on the grand throne, who shines like the lustre of the moon, who is ready to give the desired boon of the attainment of the Existence-Knowledge-Bliss. (25)

नित्यं शुद्धं निराभासं
निराकारं निरञ्जनम् ।
नित्यबोधं चिदानन्दं
गुरुं ब्रह्म नमाम्यहम् ।।

I prostrate myself before that Guru, the Brahman, the Consciousness-Bliss, the eternal Knowledge, the taintless, the formless, the reflectionless (beyond appearances), the pure, the eternal. (26)

गुरुं त्वंकृत्य हुंकृत्य
गुरुसंनिध्यभाषणः ।
अरण्ये निर्जले देशे
संभवेद् ब्रह्मराक्षसः ॥

One who addresses the Guru as "thou", who says "hum" before the Guru, who speaks indecently in the presence of the Guru, becomes a Brahma-Rakshasa (a formidable demon) in a waterless forest tract. (27)

नित्यं ब्रह्म निराकारं
निर्गुणं बोधयेत्परम् ।
भासयन् ब्रह्मभावं च
दीपो दीपान्तरं यथा ॥

One should know the Supreme Brahman, the eternal, the formless, the qualityless, by affirming his being Brahman Itself, as a light is in relation to another light. (28)

वन्देऽहं सच्चिदानन्दं
भावातीतं जगद्गुरुम् ।
नित्यं पूर्णं निराकारं
निर्गुणं त्वात्मसंस्थितम् ॥

I adore the Satchidananda, which is beyond the reach of thought, the Master of the Universe, eternal, full, formless, quality-less, indwelling as the Self of all. (29)

गुरुः शिवो गुरुर्देवो
गुरुर्बन्धुः शरीरिणाम् ।
गुरुरात्मा गुरुर्जीवो
गुरोरन्यन्न विद्यते ।।

Guru is Siva. Guru is God. Guru is the relative (friend) of human beings. Guru is the Atma. Guru is the Jiva. There is nothing other than Guru. (30)

ज्ञानहीनो गुरुस्त्याज्यो
मिथ्यावादी विडम्बकः ।
स्वविश्रान्ति न जानाति
परशान्तिं करोति किम् ।।

The Guru who has no knowledge, who is a liar and a hypocrite should be shunned. He does not know how to bring peace to himself. How can he give peace to others ? (31)

पाखण्डिनः पापरता
नास्तिका भेदबुद्धयः ।
स्त्रीलम्पटा दुराचाराः
कृतघ्ना बकवृत्तयः ।।

They are not Gurus who are infidels, who are given to sin, atheists, of differentiating temperaments, who take pleasure in women, who are of bad conduct, ungrateful and roguish. (32)

निरस्तसर्वसन्देह-
मेकीकृत्य सुदर्शनम् ।
रहस्यं यो दर्शयति
भजामि गुरुमीश्वरम् ।।

I take refuge in the Lord, the Guru, who shows the inner secret by brushing aside all phenomena-

lity, by removing all doubts, and by integrating the consciousness. (33)

गुरवो बहवः सन्ति
शिष्यवृत्त्यपहारकाः ।
तमेकं दुर्लभं मन्ये
शिष्यहृत्तापहारकम् ।।

There are many Gurus who extract the life out of their disciples; but rare is that Guru who removes the pain in the heart of the disciples. (34)

चातुर्यवान् विवेकी च
अध्यात्मज्ञानवाञ्छुचिः ।
मानसं निर्मलं यस्य
गुरुत्वं तस्य शोभते ।।

His Guruship really shines who is very able, discriminative, full of spiritual wisdom, pure, and mentally bright. (35)

गुरवो निर्मलाः शान्ताः
साधवो मितभाषिणः ।
कामक्रोधविनिर्मुक्ताः
सदाचारा जितेन्द्रियाः ।।

Gurus are pure, peaceful, good-natured, speaking very little, devoid of passion and anger, of righteous conduct, and self-controlled. (36)

एकाक्षरप्रदातारं
यो गुरुं नैव मन्यते ।
शुनां योनिशतं गत्वा
चण्डालेष्वभिजायते ।।

He who does not care for the Guru who gives him initiation into the Mono-syllable (OM), goes

to the wombs of dogs in hundreds of births, and is born among pariahs. (37)

गुरुत्यागाद्भवेन्मृत्यु-
मन्त्रत्यागाद्दरिद्रता ।
गुरुमन्त्रपरित्यागी
रौरवं नरकं व्रजेत् ॥

Death is inevitable to him who abandons the Guru. Poverty catches hold of him who abandons the Guru-Mantra. He goes to the Raurava hell who abandons the Mantra given by the Guru. (38)

सप्तकोटिमहामन्त्रा-
श्चित्तविभ्रमकारकाः ।
एक एव महामन्त्रो
गुरुरित्यक्षरद्वयम् ॥

The seven crores of great Mantras are all for the bewilderment of the mind. There is only one great Mantra, the two-lettered word "Gu-ru". (39)

गुकारश्चान्धकारश्च
रुकारस्तन्निरोधकृत् ।
अन्धकारविनाशित्वाद्
गुरुरित्यभिधीयते ॥

"Gu" is darkness. "Ru" is its remover. Because one removes darkness, he is called a "Guru". (40)

श्रद्धालुर्मुक्तिवाक्येषु
वेदान्तज्ञानलिप्सया ।
उपायनकरो भूत्वा
गुरुं ब्रह्मविदं व्रजेत् ॥

One should, full of devotion, go to a Brahman-knowing Guru, with offerings to the Guru, desir-

ing to acquire the knowledge of the Vedanta, with faith in the sentences declaring the Final Emancipation. (41)

श्रवणं तु गुरोः पूर्वं
मननं तदनन्तरम् ।
निदिध्यासनमित्येतत्
पूर्णबोधस्य कारणम् ॥

First is the hearing in front of the Guru. After that is the reflection upon (what is this word). Then profound meditation becomes the cause of Full Knowledge. (42)

यथा यथा जात्यन्धस्य
रूपज्ञानं न विद्यते ।
तथा गुरूपदेशेन विना
कल्पकोटिभिस्तत्त्वज्ञानं न विद्यते ॥

Even as a born-blind man has no knowledge of forms, so one cannot get the Knowledge of the Reality even in crores of creation-cycles, except through initiation by the Guru. (43)

यदा सद्गुरुकटाक्षो भवति तदा
भगवत्कथाश्रवणध्यानादौ श्रद्धा जायते ।
शान्तो दान्तोऽतिविरक्तः सुश्रद्धो
गुरुभक्तस्तपोनिष्ठः ॥

When the grace of the Guru descends, then faith in hearing the stories of God, in meditation, etc. dawns. The disciple should be tranquil, self-controlled, extremely dispassionate, full of great faith, devoted to the Guru, and established in austerity. (44)

शिष्यो ब्रह्मनिष्ठं गुरुमासाद्य प्रदक्षिणपूर्वकं दण्डवत्
प्रणम्य प्राञ्जलि र्भूत्वा विनयेनोपसङ्गम्य ।
भगवन् गुरो मे परमतत्वरहस्यं
विविधं वक्तव्यमिति ।।

The disciple, approaching the Brahmanishtha Guru, circumambulating round him, prostrating himself before him, saluting him with folded hands, with much humility, should ask, "O Lord, O Guru, tell me the secret of the supreme Truth in its fulness." (45)

सर्वज्ञं सर्वगं शान्तं
सर्वेषां हृदये स्थितम् ।
सुसंवेद्यं गुरुमुखात्
सुदुर्बोधमचेतसाम् ।।
दिव्यज्ञानोपदेष्टारं
देशिकं परमेश्वरम् ।
पूजयेत्परया भक्त्या
तस्य ज्ञानफलं भवेत् ।।

He shall reap the fruit of Jnana, who, with supreme devotion, worships the Guru, who is the Parameshvara, the imparter of divine knowledge, utterly unknowable by those of dull understanding, correctly knowable through the words of the Guru, seated in the hearts of all, peaceful, all-pervading, omniscient. (46 & 47)

यस्य देवे परा भक्ति-
र्यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः
प्रकाशन्ते महात्मनः ।।

He who has supreme devotion to God, and to the Guru as much as to God, — to that blessed soul these truths reveal themselves. (48)

कर्णधारं गुरुं प्राप्य
तद्वाक्यं प्लववद्दृढम् ।
अभ्यासवासनाशक्त्या
तरन्ति भवसागरम् ।।

People cross the ocean of Samsara by sitting in the strong boat of the sentence of the Guru, blown by the wind of the power of practice and past Samskaras, and steered by the pilot, Guru. (49)

दुर्लभो विषयत्यागो
दुर्लभं तत्वदर्शनम् ।
दुर्लभा सहजावस्था
सद्गुरोः करुणां विना ।।

Difficult it is to renounce sense-objects, difficult is the vision of the Truth, difficult is the attainment of Self-realization, without the grace of the Guru. (50)

ॐ नमः शिवाय गुरवे
सच्चिदानन्दमूर्तये ।
निष्प्रपञ्चाय शान्ताय
निरालम्बाय तेजसे ।

Prostration to the Guru, Siva, the essence of Satchidananda, worldless, peaceful, supportless and effulgent. (51)

त्वं हि विष्णुर्विरिञ्चिस्त्वं
त्वं च देवो महेश्वरः ।
त्वमेव शक्तिरूपासि
निर्गुणस्त्वं सनातनः ।।

Thou art Vishnu. Thou art Brahma. Thou art the god Maheswara. Thou alone art the form of Shakti. Thou art the attributeless Eternal. (52)

नमः शान्तात्मने तुभ्यं
नमो गुह्यतमाय च ।
अचिन्त्यायाप्रमेयाय
अनादिनिधनाय च ।।

Prostration to Thee, the being of Peace, the great hidden Secret, unthinkable, immeasurable, beginningless and endless. (53)

नमस्ते सते ते जगत्कारणाय
नमस्ते चिते सर्वलोकाश्रयाय ।
नमोऽद्वैततत्वाय मुक्तिप्रदाय
नमो ब्रह्मणे व्यापिने शाश्वताय ।।

Prostration to thee, the Existence, the cause of the universe. Prostration to the One Consciousness, the support of all the worlds. Prostration to the Truth of Non-Duality, the bestower of Salvation. Prostration to the Brahman, the all-pervading and eternal. (54)

ईश्वरो गुरुरात्मेति
मूर्तिभेदविभागिने ।
व्योमवद् व्याप्तदेहाय
दक्षिणामूर्तये नमः ।।

Prostration to Dakshinamurti, who appears in the threefold form of God, Guru and the Self, who pervades everything with his form like the sky. (55)

निधये सर्वविद्यानां
भिषजे भवरोगिणाम् ।
गुरवे सर्वलोकानां
श्रीदक्षिणामूर्तये नमः ॥

Prostration to Dakshinamurti, the origin of all kinds of knowledge, the physician to those suffering from the illness of Samsara, the Guru of all the worlds. (56)

सर्वपापप्रशमनं
धर्मकामार्थमोक्षदम् ।
यं यं चिन्तयते कामं
तं तं प्राप्नोति निश्चितम् ॥

This (Guru Gita) is the destroyer of all sins, the bestower of Dharma, Artha, Kama and Moksha. One obtains through this whatever object of desire he desires. This is certain. (57)

शुचिभूता ज्ञानवन्तो
गुरुगीतां जपन्ति ये ।
तेषां दर्शनसंस्पर्शात्
पुनर्जन्म न विद्यते ॥

Who, pure in heart, full of knowledge, incessantly recite this Guru Gita—by even seeing them and touching them, one is liberated from rebirth. (58)

SECTION TWO

MAJOR GITAS

ॐ

अ ष्टा व क्र गी ता सा रः

ESSENCE OF ASHTAVAKRA GITA

The Ashtavakra Gita is a conversation between Sage Ashtavakra and King Janaka. This Gita is a thoroughgoing Advaitic text. It resembles the Avadhuta Gita in many respects. It is not an intellectual but an intuitional treatise.

The aim of life is the realization of the Truth or Brahman. The Jivanmukta alone is the most blessed person. Bondage is due to ignorance and removal of this ignorance constitutes Liberation from the thraldom of the earth. Absolute Freedom is the very essence of the Self. The appearance of a second entity other than the Self is the cause of all worry and sorrow. Complete detachment is the only remedy to get rid of Samsara. The total sinking and dissolution of the self in Pure Existence is the Goal of all endeavour. This is the height of Perfection and Bliss. This is the gist of the Ashtavakra Gita.

मुक्तिमिच्छसि चेत्तात
विषयान् विषवत्त्यज ।
क्षमार्जवदयातोष-
सत्यं पीयूषवद्भज ॥

If you want Liberation, O child, renounce all objects as poison ; resort to mercy, straightforward-

ness, compassion, contentment and truthfulness, as nectar. (I. 2)

न पृथ्वी न जलं नाग्नि-
र्न वायुर्द्यौर्न वा भवान्।
एषां साक्षिणमात्मानं
चिद्रूपं विद्धि मुक्तये ॥

You are neither earth, nor water; neither fire, nor air, nor sky; for the purpose of Liberation, know the Self which is the witness of all these and which is Pure Consciousness. (I. 3)

यदि देहं पृथक्कृत्य
चिति विश्राम्य तिष्ठसि।
अधुनैव सुखी शान्तो
बन्धमुक्तो भविष्यसि ॥

If you separate the body and take your rest in Consciousness, even just this moment you can become happy, peaceful and liberated from bondage. (I. 4)

धर्माधर्मौ सुखं दुःखं
मानसानि न ते विभो।
न कर्तासि न भोक्तासि
मुक्त एवासि सर्वदा ॥

Righteousness and unrighteousness, pleasure and pain, belong to the mind; they are not of you, O all-pervading One! You are not the doer or the enjoyer; you are always in the liberated condition. (I. 6)

एको द्रष्टासि सर्वस्य
मुक्तप्रायोऽसि सर्वदा।
अयमेव हि ते बन्धो
द्रष्टारं पश्यसीतरत् ॥

You are the one Seer of everything; you are always emancipated; your only bondage lies in that you are seeing the seer as a separate being. (I. 7)

अहं कर्तेत्यहंमान-
महाकृष्णाहिदंशितः ।
नाहं कर्तेति विश्वासा-
ऽमृतं पीत्वा सुखी भव ।।

You have been bitten by the great black serpent of the egoistic feeling "I am the doer"; (counteract this poison) by drinking the ambrosia of the faith "I am not the doer", and be happy. (I. 8)

एको विशुद्धबोधोऽह-
मिति निश्चयवह्निना ।
प्रज्वाल्याज्ञानगहनं
वीतशोकः सुखी भव ।।

Burn the forest of ignorance with the fire of the determination "I am the One Pure Consciousness"; thus be rid of grief, and be happy. (I. 9)

यत्र विश्वमिदं भाति
कल्पितं रज्जुसर्पवत् ।
आनन्दपरमानन्दः
स बोधस्त्वं सुखं चर ।।

Where this universe appears, being imagined like a snake in the rope, that Consciousness-Bliss, the Supreme Bliss you are! Move on happily! (I. 10)

मुक्ताभिमानी मुक्तो हि
बद्धो बद्धाभिमान्यपि ।
किंवदन्तीह सत्येयं
या मतिः सा गतिर्भवेत् ।।

One who thinks that he is liberated is indeed liberated; one who thinks that he is bound is indeed bound; "whatever you think, that you become" is a true saying indeed. (I. 11)

आत्मा साक्षी विभुः पूर्ण
एको मुक्तश्चिदक्रियः ।
असङ्गो निःस्पृहः शान्तो
भ्रमात् संसारवानिव ।।

The Atman is witness, omnipresent, full, one, free, consciousness, actionless, unattached, desireless and peaceful; through delusion it appears as if of the world. (I. 12)

कूटस्थं बोधमद्वैत-
मात्मानं परिभावय ।
आभासोऽहं भ्रमं मुक्त्वा
भावं बाह्यमथान्तरम् ।।

Consider that the Self is immovable, Consciousness, Non-Dual, by giving up the false notion of the feeling of externality and internality and the delusion "I am a reflection". (I. 13)

देहाभिमानपाशेन
चिरं बद्धोऽसि पुत्रक ।
बोधोऽहं ज्ञानखड्गेन
तन्निकृत्य सुखी भव ।।

O child! Since long have you been bound with the rope of the belief "I am the body"; cut it off with the sword of the wisdom "I am Consciousness", and be happy. (I. 14)

निःसङ्गो निष्क्रियोऽसि त्वं
स्वप्रकाशो निरञ्जनः ।
अयमेव हि ते बन्धः
समाधिमनुतिष्ठसि ।।

You are unattached, actionless, self-effulgent and taintless; your bondage lies in that you are practising Samadhi. (I. 15)

त्वया व्याप्तमिदं विश्वं
त्वयि प्रोतं यथार्थतः ।
शुद्धबुद्धस्वरूपस्त्वं
मा गमः क्षुद्रचित्तताम् ।।

You are pervading this universe, and in fact it is centred in you; you are the Form of Purity and Consciousness; do not be petty-minded. (I. 16)

निरपेक्षो निर्विकारो
निर्भरः शीतलाशयः ।
अगाधबुद्धिरक्षुब्धो
भव चिन्मात्रवासनः ।।

You are desireless, changeless, without duty, free from passions, unfathomable consciousness, undisturbed; therefore, desire for Consciousness alone. (I. 17)

साकारमनृतं विद्धि
निराकारं तु निश्चलम् ।
एतत्तत्त्वोपदेशेन
न पुनर्भवसंभवः ।।

Know that which has a form to be unreal and the formless to be changeless; after being instructed in this Truth, there is no more coming back to Samsara. (I. 18)

एकं सर्वगतं व्योम
बहिरन्तर्यथा पटे ।
नित्यं निरन्तरं ब्रह्म
सर्वभूतगणे तथा ॥

The one all-pervading sky is outside and inside the jar; in the same manner, the eternal, indivisible Brahman exists in the multitude of beings. (I. 20)

यथा न तोयतो भिन्ना-
स्तरङ्गाः फेनबुद्बुदाः ।
आत्मनो न तथा भिन्नं
विश्वमात्मविनिर्गतम् ॥

Even as the waves, foam and bubbles are not different from water, the universe which is expressed by the Self is not different from it. (II. 4)

तन्तुमात्रो भवेदेव
पटो यद्वद्विचारतः ।
आत्मतन्मात्रमेवेदं
तद्वद्विश्वं विचारितम् ॥

Just as, when carefully analysed, cloth is found to be nothing but threads, so this universe, when properly investigated, is found to be nothing but the being of the Atman. (II. 5)

आत्माज्ञानाज्जगद्भाति
आत्मज्ञानान्न भासते ।
रज्ज्वज्ञानादहिर्भाति
तज्ज्ञानाद्भासते न हि ॥

The world appears because of the ignorance of the Self; it does not appear when there is Self-knowledge; the snake appears because of the ignorance of the rope; when the rope is known, the snake disappears. (II. 7)

प्रकाशो मे निजं रूपं
नातिरिक्तोऽस्म्यहं ततः ।
यदा प्रकाशते विश्वं
तदाहंभास एव हि ॥

Effulgence is my true form; I am not anything other than this. When the universe manifests itself, it is I alone shining as such. (II. 8)

मत्तो विनिर्गतं विश्वं
मय्येव लयमेष्यति ।
मदि कुम्भो जले वीचिः
कनके कटकं यथा ॥

The universe which has come out of myself will dissolve itself in me alone, even as a pot dissolves itself in earth, waves in water, a bracelet in gold. (II. 10)

अहो अहं नमो मह्यं
विनाशो यस्य नास्ति मे ।
ब्रह्मादिस्तम्बपर्यन्तं
जगन्नाशेऽपि तिष्ठतः ॥

How wonderful I am! Prostration to myself; I know no destruction of myself; even when the universe, from Brahma to a blade of grass, is destroyed, I exist. (II. 11)

अहो अहं नमो मह्य-
मेकोऽहं देहवानपि ।
क्वचिन्न गन्ता नागन्ता
व्याप्य विश्वमवस्थितः ॥

How wonderful I am! Prostration to myself; though there is a body, I am one alone; I neither go nor come to any place; I exist pervading the whole universe. (II. 12)

अहो अहं नमो मह्यं
दक्षो नास्तीह मत्समः ।
असंस्पृश्य शरीरेण
येन विश्वं चिरं धृतम् ॥

How wonderful I am! Prostration to myself; there is none equal to me in ability; without touching the body, I support the universe eternally. (II. 13)

द्वैतमूलमहो दुःखं
नान्यत्तस्यास्ति भेषजम् ।
दृश्यमेतन्मृषा सर्व-
मेकोऽहं चिद्रसोऽमलः ॥

O, all sorrow is rooted in duality; there is no remedy for this except the knowledge that all this visible universe is a falsity and that I alone am the pure essence of Consciousness. (II. 16)

शरीरं स्वर्गनरकौ
बन्धमोक्षौ भयं तथा ।
कल्पनामात्रमेवैतत्
किं मे कार्यं चिदात्मनः ॥

Body, heaven, hell, bondage, liberation, fear,—all these are mere imaginations; what have I to do with all these, who am Pure Consciousness? (II. 20)

अहो जनसमूहेऽपि
न द्वैतं पश्यतो मम ।
अरण्यमिव संवृत्तं
क्व रतिं करवाण्यहम् ॥

O, even in the multitude of people, I am not seeing duality; it is all like a wilderness; what am I to attach myself to? (II. 21)

अहो भुवनकल्लोलै-
विचित्रैर्द्राक् समुत्थितम् ।
मय्यनन्तमहाम्भोधौ
चित्तवाते समुद्यते ।।

O, in me, the great infinite ocean, various wonderful waves of universes are produced, when the wind of the mind blows. (II. 23)

मय्यनन्तमहाम्भोधा-
वाश्चर्यं जीववीचयः ।
उद्यन्ति घ्नन्ति खेलन्ति
प्रविशन्ति स्वभावतः ।।

O, wonder! In me, the infinite great ocean, the waves of Jivas arise, dash against one another, play (for a short time), and enter according to their nature. (II. 25)

आत्माज्ञानादहो प्रीति-
विषयभ्रमगोचरे ।
शुक्तेरज्ञानतो लोभो
यथा रजतविभ्रमे ।।

Ah! Due to the ignorance of the Self, there arises love for the objects of delusive perception, even as due to the ignorance of the mother-of-pearl, there arises greed for the illusory silver. (III. 2)

विश्वं स्फुरति यत्रेदं
तरङ्गा इव सागरे ।
सोऽहमस्मीति विज्ञाय
किं दीन इव धावसि ।।

Knowing yourself to be That where universes throb like waves in the ocean, why do you run about like a miserable being? (III. 3)

श्रुत्वापि शुद्धचैतन्य-
मात्मानमतिसुन्दरम् ।
उपस्थेऽत्यन्तसंसक्तो
मालिन्यमधिगच्छति ।।

Even after hearing that the Self is Pure Consciousness and that it is extremely beautiful, how is it that one is polluted by lust for women ? (III. 4)

उद्भूतं ज्ञानदुर्मित्र-
मवधार्यातिदुर्बलः ।
आश्चर्यं काममाकाङ्क्षेत्
कालमन्तमनुश्रितः ।।

Knowing that passion is the worst enemy of wisdom, it is surprising that even one who has become weak and reached one's last days should hunt after lustful enjoyment. (III. 7)

धीरस्तु भोज्यमानोऽपि
पीड्यमानोऽपि सर्वदा ।
आत्मानं केवलं पश्यन्
न तुष्यति न कुप्यति ।।

The hero, however, whether he is always given a feast or is always tormented, neither gets elated nor becomes angry, but sees the one absolute Self. (III. 9)

मायामात्रमिदं विश्वं
पश्यन् विगतकौतुकः ।
अपि सन्निहिते मृत्यौ
कथं त्रस्यति धीरधीः ।।

How can the bold-minded one, seeing this universe as a mere illusion, having lost all curiosity, be frightened even if death is to approach him?

(III. 11)

निःस्पृहं मानसं यस्य
नैराश्येऽपि महात्मनः ।
तस्यात्मज्ञानतृप्तस्य
तुलना केन जायते ॥

With whom can that great-souled one be compared, who is desireless even in disappointment, and is satisfied with Self-knowledge? (III. 12)

आत्मैवेदं जगत्सर्वं
ज्ञातं येन महात्मना ।
यदृच्छया वर्तमानं
तं निषेद्धुं क्षमेत कः ॥

Who can be capable of preventing him from living as he pleases, who is the great-souled one who has realised that all this world is but the Self alone? (IV. 4)

आत्मानमद्वयं कश्चि-
ज्जानाति जगदीश्वरम् ।
यद्वेत्ति तत्स कुरुते
न भयं तस्य कुत्रचित् ॥

One who knows the secondless Self as the source of the whole universe, does what he knows, and he has no fear from any side. (IV. 6)

न ते सङ्गोऽस्ति केनापि
किं शुद्धस्त्यक्तुमिच्छसि ।
सङ्घातविलयं कुर्वन्
एवमेव लयं व्रज ॥

Dissolve yourself by knowing that you are unattached, that you, the pure one, have nothing to renounce, and by dissolving the complex embodiment (the body and mind). (V. 1)

3

उदेति भवतो विश्वं
वारिधेरिव बुद्बुदः।
इति ज्ञात्वैकमात्मान-
मेवमेव लयं व्रज ॥

Dissolve yourself by knowing that the universe rises in you like bubbles in the ocean, and that the Atman alone exists. (V. 2)

प्रत्यक्षमप्यवस्तुत्वा-
द्विश्वं नास्त्यमले त्वयि।
रज्जुसर्प इव व्यक्त-
मेवमेव लयं व्रज ॥

Dissolve yourself by knowing that the universe, though visible, does not exist in you, the pure, because it is a non-entity, and appears only like a snake in the rope. (V. 3)

समदुःखसुखः पूर्ण
आशानैराश्ययोः समः।
समजीवितमृत्युः सन्
एवमेव लयं व्रज ॥

Dissolve yourself by knowing that you are the same in pain and pleasure, hope and disappointment, life and death, and are ever full. (V. 4)

आकाशवदनन्तोऽहं
घटवत् प्राकृतं जगत्।
इति ज्ञानं तथैतस्य
न त्यागो न ग्रहो लयः ॥

I am Infinite like the sky ; the world is phenomenal like a jar ;—this is wisdom. This is neither to be abandoned nor accepted nor destroyed. (VI. 1)

अहं वा सर्वभूतेषु
सर्वभूतान्यथो मयि ।
इति ज्ञानं तथैतस्य
न त्यागो न ग्रहो लयः ।।

I am in all beings; all beings are in me; this is neither to be abandoned nor accepted nor destroyed. (VI. 4)

मय्यनन्तमहाम्भोधौ
जगद्वीचिः स्वभावतः ।
उदेतु वास्तमायातु
न मे वृद्धिर्न च क्षतिः ।।

Let the wave of the universe rise or vanish of itself in me, the infinite great ocean; I neither increase nor decrease thereby. (VII. 2)

अहो चिन्मात्रमेवाह-
मिन्द्रजालोपमं जगत् ।
अतो मम कथं कुत्र
हेयोपादेयकल्पना ।।

O, I am pure Consciousness alone; the world is only a juggler's trick! Hence, how and where can there be rejection or acceptance or any such imagination in me? (VII. 5)

तदा बन्धो यदा चित्तं
किञ्चिद्वाञ्छति शोचति ।
किञ्चिन्मुञ्चति गृह्णाति
किञ्चिद्धृष्यति कुप्यति ।।

There is bondage when the mind desires for something, grieves for something, rejects something, accepts something, rejoices at something, and gets angry with something. (VIII. 1)

तदा मुक्तिर्यदा चित्तं
न वाञ्छति न शोचति ।
न मुञ्चति न गृह्णाति
न हृष्यति न कुप्यति ।।

Then comes Liberation, when the mind neither desires, nor grieves, nor rejects, nor accepts, nor rejoices nor gets angry. (VIII. 2)

यदा नाहं तदा मोक्षो
यदाहं बन्धनं तदा ।
मत्वेति हेलया किञ्चि-
न्मा गृहाण विमुञ्च मा ।।

When there is no "I", then there is Liberation; when there is "I", then there is bondage; therefore, knowing thus, do not accept or reject anything. (VIII. 4)

कस्यापि तात धन्यस्य
लोकचेष्टावलोकनात् ।
जीवितेच्छा बुभुक्षा च
बुभुत्सोपशमं गताः ।।

Rare is that blessed person, O child, who, by seeing the foolish ways of the world, has extinguished his desire for life, enjoyment and learning. (IX. 2)

अनित्यं सर्वमेवेदं
तापत्रितयदूषितम् ।
असारं निन्दितं हेय-
मिति निश्चित्य शाम्यति ।।

A wise man becomes quiet by knowing that all this is perishable, vitiated by the three afflictions (the bodily, worldly and heavenly), essenceless, contemptible and worth rejecting. (IX. 3)

वासना एव संसार
इति सर्वा विमुञ्च ताः ।
तत्त्यागो वासनात्यागात्
स्थितिरद्य यथा तथा ॥

Desire alone is Samsara; therefore renounce all desires. The removal of Samsara is through renunciation of desires; now you may live as you like. (IX. 8)

स्वप्नेन्द्रजालवत्पश्य
दिनानि त्रीणि पञ्च वा ।
मित्रक्षेत्रधनागार-
दारदायादिसम्पदः ॥

Consider that friends, property, wealth, houses, wives, relatives and such possessions are a mere dream or juggler's tricks, lasting for a very short time. (X. 2)

त्वमेकश्चेतनः शुद्धो
जडं विश्वमसत्तथा ।
अविद्यापि न किञ्चित्सा
का बुभुत्सा तथापि ते ॥

You are the One Pure Consciousness; the universe is inert and unreal; ignorance also is not anything; then what desire to know can there be in you? (X. 5)

राज्यं सुताः कलत्राणि
शरीराणि सुखानि च ।
संसक्तस्यापि नष्टानि
तव जन्मनि जन्मनि ॥

Kingdom, sons, wives, bodies, pleasures, were all lost to you birth after birth, though you were attached to them. (X. 6)

अलमर्थेन कामेन
सुकृतेनापि कर्मणा ।
एभ्यः संसारकान्तारे
न विश्रान्तमभून्मनः ॥

Enough of wealth and desire and virtuous deeds; the mind could not find peace in these in the lonely forest of this Samsara. (X. 7)

कृतं न कति जन्मानि
कायेन मनसा गिरा ।
दुःखमायासदं कर्म
तदद्याप्युपरम्यताम् ॥

Since how many births have you not done hard and painful work with your body, mind and speech! Hence now, at least, cease from actions. (X. 8)

कर्मानुष्ठानमज्ञाना-
द्यथैवोपरमस्तथा ।
बुध्वा सम्यगिदं तत्त्व-
मेवमेवाहमास्थितः ॥

The performance of action is ignorance; renunciation of action is equally an ignorance. Knowing this truth fully well, thus, indeed, do I abide. (XII. 6)

अकिञ्चनभवं स्वास्थ्यं
कौपीनत्वेऽपि दुर्लभम् ।
त्यागादाने विहायास्मा-
दहमासे यथासुखम् ॥

The peace that ensues by renouncing everything cannot be had even if one were to possess but a single kaupeena (loin-cloth). Therefore, abandoning both renunciation and acceptance, I live happily. (XIII. 1)

कुत्रापि खेदः कायस्य
जिह्वा कुत्रापि खिद्यते ।
मनः कुत्रापि तत्त्यक्त्वा
पुरुषार्थे स्थितः सुखम् ।।

There is trouble from the body somewhere, the tongue creates trouble somewhere, the mind gives trouble from somewhere. Renouncing all these, I have happily established myself in the highest Goal of aspiration. (XIII. 2)

कर्मनैष्कर्म्यनिर्बन्ध-
भावा देहस्थयोगिनः ।
संयोगायोगविरहा-
दहमासे यथासुखम् ।।

The Yogis who are attached to the body insist upon action and inaction. Because I have neither union nor separation, I live happily. (XIII. 4)

अन्तर्विकल्पशून्यस्य
बहिः स्वच्छन्दचारिणः ।
भ्रान्तस्येव दशास्तास्ता-
स्तादृशा एव जानते ।।

The various behaviours of one who is devoid of thought within, but outwardly moves as he likes, like a deluded person, can be understood only by those who are like him. (XIV. 4)

यथातथोपदेशेन
कृतार्थः सत्त्वबुद्धिमान् ।
आजीवमपि जिज्ञासुः
परस्तत्र विमुह्यति ।।

A man of pure intellect achieves his goal even by a casual instruction (from others) ; the other is

perplexed even after enquiring throughout his life. (XV. 1)

मोक्षो विषयवैरस्यं
बन्धो वैषयिको रसः ।
एतावदेव विज्ञानं
यथेच्छसि तथा कुरु ॥

Dispassion for objects is liberation; passion for things is bondage. This is knowledge. Now do as you please. (XV. 2)

वाग्मिप्राज्ञमहोद्योगं
जनं मूकजडालसम् ।
करोति तत्त्वबोधोऽय-
मतस्त्यक्तो बुभुक्षुभिः ॥

This knowledge of the Truth makes an eloquent, intelligent and greatly active person dumb, inert and inactive; hence it is rejected by those who want to enjoy worldly pleasures. (XV. 3)

न त्वं देहो न ते देहो
भोक्ता कर्ता न वा भवान् ।
चिद्रूपोऽसि सदा साक्षी
निरपेक्षः सुखं चर ॥

You are not the body, the body is not yours; you are neither the enjoyer nor the doer; you are the Form of Pure Consciousness; you are always the witness and desireless. Move on happily. (XV. 4)

रागद्वेषौ मनोधर्मौ
न मनस्ते कदाचन ।
निर्विकल्पोऽसि बोधात्मा
निर्विकारः सुखं चर ॥

Attachment and hatred are the Dharmas of the mind; the mind is never yours; you are without thoughts, without change; you are the being of Pure Consciousness. Move on happily. (XV. 5)

विश्वं स्फुरति यत्रेदं
तरङ्गा इव सागरे।
तत्त्वमेव न सन्देह-
श्चिन्मूर्ते विज्वरो भव॥

O Form of Consciousness! You are indeed that in which this universe appears like waves in the ocean; there is no doubt about this. Be you free from fever. (XV. 7)

श्रद्धस्व तात श्रद्धस्व
नात्र मोहं कुरुष्व भोः।
ज्ञानस्वरूपो भगवा-
नात्मा त्वं प्रकृतेः परः॥

Have faith, O child, have faith; do not delude yourself in this. You are the lord, you are the form of Knowledge, you are the Atman, you are beyond Prakriti. (XV. 8)

यत्त्वं पश्यसि तत्रैक-
स्त्वमेव प्रतिभाससे।
किं पृथग् भासते स्वर्णात्
कटकाङ्गदनूपुरम्॥

Whatever you may perceive, in that you alone, the one, are perceived. Do bracelets, armlets and anklets appear different from gold? (XV. 14)

अयं सोऽहमयं नाहं
विभागमिति संत्यज।
सर्वमात्मेति निश्चित्य
निःसङ्कल्पः सुखी भव॥

Give up such distinctions as "This I am, this I am not;" considering all to be the Self (Atman), be without thoughts, and be happy. (XV. 15)

तवैवाज्ञानतो विश्वं
त्वमेकः परमार्थतः।
त्वत्तोऽन्यो नास्ति संसारी
नासंसारी च कश्चन॥

This universe exists sheerly through your ignorance; in fact, you alone exist; other than you, there is neither anyone bound in Samsara nor anyone not bound by it. (XV. 16)

त्यजैव ध्यानं सर्वत्र
मा किञ्चिद्धृदि धारय।
आत्मा त्वं मुक्त एवासि
किं विमृश्य करिष्यसि॥

Give up completely even meditation; do not contemplate upon anything; you are already the liberated Self; what will you do by thinking?
(XV. 20)

आचक्ष्व शृणु वा तात
नानाशास्त्राण्यनेकशः।
तथाऽपि न तव स्वास्थ्यं
सर्वविस्मरणादृते॥

O child! You may speak upon or hear various scriptures in many ways; but you cannot have Self-realisation unless you forget everything.
(XVI. 1)

भोगं कर्म समाधिं वा
कुरु विज्ञ तथापि ते ।
चित्तं निरस्तसर्वाश-
मत्यर्थं रोचयिष्यति ॥

O wise man! You may enjoy, act, or practise Samadhi; but your mind will still long for That which is beyond all desires. (XVI. 2)

आयासात् सकलो दुःखी
नैनं जानाति कश्चन ।
अनेनैवोपदेशेन
धन्यः प्राप्नोति निर्वृतिम् ॥

All are unhappy because they do action; nobody knows this secret. This very instruction is sufficient for a fortunate man to attain liberation. (XVI. 3)

व्यापारे खिद्यते यस्तु
निमेषोन्मेषयोरपि ।
तस्यालस्यधुरीणस्य
सुखं नान्यस्य कस्यचित् ॥

Happiness belongs to that master-idler who finds it irksome even to do the act of closing and opening his eyelids; to none else. (XVI. 4)

हरो यद्युपेदष्टा ते
हरिः कमलजोऽपि वा
तथाऽपि न तव स्वास्थ्यं
सर्वविस्मरणादृते ॥

Let even Siva or Vishnu or Brahma be your instructor; but unless you forget everything, you cannot have Self-realization. (XVI. 11)

न कदाचिज्जगत्यस्मिन्
तत्त्वज्ञो हन्त खिद्यति ।
यत एकेन तेनेदं
पूर्णं ब्रह्माणुमण्डलम् ।।

O, the knower of the Truth never grieves in this world; for this whole universe is filled by himself alone. (XVII. 2)

शून्या दृष्टिर्वृथा चेष्टा
विकलानीन्द्रियाणि च ।
न स्पृहा न विरक्तिर्वा
क्षीणसंसारसागरे ।।

There is neither attachment nor detachment in one for whom the ocean of Samsara has dried up; his look is empty, his action is purposeless and his senses are impotent. (XVII. 9)

सानुरागां स्त्रियं दृष्ट्वा
मृत्युं वा समुपस्थितम् ।
अविह्वलमनाः स्वस्थो
मुक्त एव महाशयः ।।

The great person is Self-centered and undisturbed, whether he sees a lovely woman or the dreadful approach of death; he is, verily, liberated. (XVII. 14)

समाधानासमाधान-
हिताहितविकल्पनाः ।
शून्यचित्तो न जानाति
कैवल्यमिव संस्थितः ।।

The sage of empty mind does not know the conflicting imaginations of concentration or non-concentration, the pleasurable or the miserable; he rests in Absoluteness. (XVII. 18)

आत्मा ब्रह्मेति निश्चित्य
भावाभावौ च कल्पितौ ।
निष्कामः किं विजानाति
किं ब्रूते च करोति किम् ॥

Knowing that the Atman is Brahman itself, that existence and non-existence are both mere imaginations, what has the desireless one to know, say or do ? (XVIII. 8)

येन दृष्टं परं ब्रह्म
सोऽहं ब्रह्मेति चिन्तयेत् ।
किं चिन्तयति निश्चिन्तो
द्वितीयं यो न पश्यति ॥

One who has beheld the Supreme Brahman meditates thus : "I am Brahman." What should the thoughtless one think, who sees no second being ? (XVIII. 16)

निर्वासनो निरालम्बः
स्वच्छन्दो मुक्तबन्धनः ।
क्षिप्तः संस्कारवातेन
चेष्टते शुष्कपर्णवत् ॥

Desireless, supportless, living as he likes, the one freed from bondage, moves like a dry leaf blown by the wind of Samskara. (XVIII. 21)

नानाविचारसुश्रान्तो
धीरो विश्रान्तिमागतः ।
न कल्पते न जानाति
न शृणोति न पश्यति ॥

The man of wisdom, being tired of various reasonings, attains quietude, and neither thinks, nor knows, nor hears, nor sees. (XVIII. 27)

तत्त्वं यथार्थमाकर्ण्य
मन्दः प्राप्नोति मूढताम् ।
अथवायाति सङ्कोच-
ममूढः कोऽपि मूढवत् ॥

The dull-witted person becomes perplexed on hearing the exact Truth; on the other hand, the clear-witted one withdraws himself as if he is a dull person. (XVIII. 32)

अप्रयत्नात्प्रयत्नाद्वा
मूढो नाप्नोति निर्वृतिम् ।
तत्त्वनिश्चयमात्रेण
प्राज्ञो भवति निर्वृतः ॥

The ignorant person does not return to the Self either by inaction or action; the wise man rests in the Self merely by knowing the Truth. (XVIII. 34)

न शान्ति लभते मूढो
यतः शमितुमिच्छति ।
धीरस्तत्त्वं विनिश्चित्य
सर्वदा शान्तमानसः ॥

The fool wants peace, and he does not get it; the wise man knows the Truth and hence is ever in peace. (XVIII. 39)

क्वात्मनो दर्शनं तस्य
यद्दृष्टमवलम्बते ।
धीरास्तं तं न पश्यन्ति
पश्यन्त्यात्मानमव्ययम् ॥

How can there be the vision of the Self to him whose knowledge is based on objectivity? The wise do not see this (objectiveness), but see the imperishable Self. (XVIII. 40)

निर्वासनं हरिं दृष्ट्वा
तूष्णीं विषयदन्तिनः।
पलायन्ते न शक्तास्ते
सेवन्ते कृतचाटवः॥

Seeing the lion of desirelessness, the elephants of sense-objects quietly run away, and when disabled, become its adulators. (*The idea underlying this is that objective enjoyment becomes only a simple sport to one who is established in desirelessness*).
(XVIII. 46)

यदा यत्कर्तुमायाति
तदा तत्कुरुते ऋजुः।
शुभं वाप्यशुभं वापि
तस्य चेष्टा हि बालवत्॥

The man of truth does whatever comes to him as duty, whether good or bad (from the relative standpoint) ; for his actions are all child-like.
(XVIII. 49)

विलसन्ति महाभोगै-
र्विशन्ति गिरिगह्वरान्।
निरस्तकल्पना धीरा
अबद्धा मुक्तबुद्धयः॥

Those great ones who are free, liberated from imaginations and from the functions of the intellect, sometimes sport with great enjoyments, and sometimes enter into mountain caves. (XVIII. 53)

श्रोत्रियं देवतां तीर्थ-
मङ्गनां भूपतिं प्रियम्।
दृष्ट्वा संपूज्य धीरस्य
न कापि हृदि वासना॥

There is no desire in the heart of the wise one, whether he sees or worships a man of sacred learning, a god, a holy place, a damsel, a king or a dear one. (XVIII. 54)

भृत्यैः पुत्रैः कलत्रैश्च
दौहित्रैश्चापि गोत्रजैः ।
विहस्य धिक्कृतो योगी
न याति विकृतिं मनाक् ॥

The Yogi does not get upset even in the least, even if he is laughed at and treated contemptuously by his servants, sons, wives, grandsons and relatives. (XVIII. 55)

सन्तुष्टोऽपि न सन्तुष्टः
खिन्नोऽपि न च खिद्यते ।
तस्याश्चर्यदशां तां तां
तादृशा एव जानते ॥

Even if he is pleased, he is not pleased; even if he is grieved he is not grieved; his wonderful states only those like him can understand.
(XVIII. 56)

अकुर्वन्नपि संक्षोभा-
द्व्यग्रः सर्वत्र मूढधीः ।
कुर्वन्नपि तु कृत्यानि
कुशलो हि निराकुलः ॥

Even when doing nothing, the foolish man is always agitated and distracted; but the skilful one, though doing actions, is undistracted. (XVIII. 58)

सुखमास्ते सुखं शेते
सुखमायाति याति च ।
सुखं वक्ति सुखं भुङ्क्ते
व्यवहारेऽपि शान्तधीः ॥

Peaceful even in practical life, the man of wisdom sits happily, sleeps happily, comes happily, goes happily, speaks happily, eats happily.

(XVIII. 59)

स्फुरतोऽनन्तरूपेण
प्रकृतिं च न पश्यतः।
क्व बन्धः क्व च वा मोक्षः
क्व हर्षः क्व विषादिता॥

For one who shines as the Infinite Reality and does not perceive the relative universe, where is bondage and where is liberation, where is joy and where is grief? (XVIII. 72)

न स्वर्गो नैव नरको
जीवन्मुक्तिर्न चैव हि।
बहुनात्र किमुक्तेन
योगदृष्ट्या न किञ्चन॥

There is no heaven, no hell, no Jivanmukti. In short, nothing exists in Yogic vision. (XVIII. 80)

धीरो न द्वेष्टि संसार-
मात्मानं न दिदृक्षति।
हर्षामर्षविनिर्मुक्तो
न मृतो न च जीवति॥

This wise one does not hate Samsara, does not crave to see the Self. He is without joy and sorrow. He is neither dead nor alive. (XVIII. 83)

न प्रीयते वन्द्यमानो
निन्द्यमानो न कुप्यति।
नैवोद्विजति मरणे
जीवने नाभिनन्दति॥

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When praised, he is not pleased; when insulted, he is not annoyed. He does not fear death, he does not covet life. (XVIII. 99)

न धावति जनाकीर्णं
नारण्यमुपशान्तधीः ।
यथातथा यत्रतत्र
सम एवावतिष्ठते ॥

The peaceful-minded one neither runs after a crowded place, nor after the lonely forests; he remains in the same condition wherever he is. (XVIII. 100)

ॐ

अवधूतगीतासारः

ESSENCE OF AVADHUTA GITA

I

The Avadhuta Gita is a conversation between Sage Dattatreya and Skanda. It asserts the highest realizations of a Jivanmukta. This Gita is meant for the highest kind of spiritual aspirants, who have already purified their hearts through the preliminary ethical disciplines of Yama, Niyama and Sadhana-Chatushtaya.

The Non-Dual Brahman alone exists. The world does not exist in the three periods of time. The whole universe is Brahman only. There is neither evolution nor involution, neither creation nor destruction. Brahman, the Absolute, alone is. This is the gist of the Avadhuta Gita.

ईश्वरानुग्रहादेव
पुंसामद्वैतवासना ।
महद्भयपरित्राणा-
द्विप्राणामुपजायते ॥

Wise men have an Advaitic inclination only due to the grace of God (Ishwara), which is one's redeemer from all fears. (1)

येनेदं पूरितं सर्व-
मात्मनैवात्मनात्मनि ।
निराकारं कथं वन्दे
ह्यभिन्नं शिवमव्ययम् ॥

How can I salute that undivided, blissful, imperishable, formless Self which is filling the whole world in the Self by itself? (2)

पञ्चभूतात्मकं विश्वं
मरीचिजलसन्निभम्।
कस्याप्यहो नमस्कुर्या-
महमेको निरञ्जनः॥

The whole universe made up of the five great elements is like the water of a mirage; whom should I salute, then? I alone exist, the taintless One. (3)

आत्मैव केवलं सर्वं
भेदाभेदो न विद्यते।
अस्ति नास्ति कथं ब्रूयां
विस्मयः प्रतिभाति मे॥

The one Atman alone is all this; there is neither difference nor non-difference; how can I say whether it is existence or non-existence? It is simply a wonder to me! (4)

वेदान्तसारसर्वस्वं
ज्ञानं विज्ञानमेव च।
अहमात्मा निराकारः
सर्वव्यापी स्वभावतः॥

This is the sum and essence of all Vedanta, this is Wisdom and Knowledge, "I am the Atma that is formless, all-pervading by nature." (5)

यो वै सर्वात्मको देवो
निष्कलो गगनोपमः।
स्वभावनिर्मलः शुद्धः
स एवाहं न संशयः॥

There is no doubt that I am the all-inclusive Divine Being, partless, and like ether, pure by its very nature, and ever holy. (6)

अहमेवाव्ययोऽनन्तः
शुद्धविज्ञानविग्रहः ।
सुखं दुःखं न जानामि
कथं कस्यापि वर्तते ॥

I alone am imperishable, infinite, the form of pure Consciousness; I do not know pleasure or pain or how they can affect anybody. (7)

न मानसं कर्म शुभाशुभं मे
न कायिकं कर्म शुभाशुभं मे ।
न वाचिकं कर्म शुभाशुभं मे
ज्ञानामृतं शुद्धमतीन्द्रियोऽहम् ॥

To me there is no action of mind, good or bad; no action of body, good or bad; no action of speech, good or bad; I am the essence of Knowledge, pure and beyond the reach of the senses. (8)

मनो वै गगनाकारं
मनो वै सर्वतोमुखम् ।
मनोतीतं मनः सर्वं
न मनः परमार्थतः ॥

The mind is free like space, the mind is all-pervading. The mind is great. The mind is everything. Yet, the mind is not the highest Truth. (9)

अहमेकमिदं सर्वं
व्योमातीतं निरञ्जनम् ।
पश्यामि कथमात्मानं
प्रत्यक्षं वा तिरोहितम् ॥

I, the One, am this all, unbounded by space, and without difference (or taint); how can I see the Atman as either visible or otherwise? (10)

त्वमेवमेकं हि कथं न बुध्यसे
समं हि सर्वेषु विमृष्टमव्ययम् ।
सदोदितोसि त्वमखण्डितः प्रभो
दिवा च नक्तं च कथं हि मन्यसे ॥

You alone are the One, the homogeneous, the imperishable, seated in the being of all; why do you not know this? You are ever exalted and undivided; why do you, then, think that there are day and night? (11)

आत्मानं सततं विद्धि
सर्वत्रैकं निरन्तरम् ।
अहं ध्याता परं ध्येय-
मखण्डं खण्डयते कथम् ॥

Know always that the Atman is absolute, existing everywhere equally; I am the meditator and the supreme object of meditation; how can the indivisible be divided? (12)

न जातो न मृतोऽसि त्वं
न ते देहः कदाचन ।
सर्वं ब्रह्मेति विख्यातं
ब्रवीति बहुधा श्रुतिः ॥

You are neither born nor dead; you have no body at any time; know that everything is Brahman. This is what the Sruti declares in many ways. (13)

स बाह्याभ्यन्तरोऽसि त्वं
शिवः सर्वत्र सर्वदा ।
इतस्ततः कथं भ्रान्तः
प्रधावसि पिशाचवत् ।।

You are outside and inside; you are blissful at all times and in all places. Why do you run, deluded, here and there, like a ghost? (14)

संयोगश्च वियोगश्च
वर्तते न च ते न मे ।
न त्वं नाहं जगन्नेदं
सर्वमात्मैव केवलम् ।।

Neither union nor separation exists, either for you or for me. You are naught, I am naught, the world is naught; everything is only the Atman. (15)

शब्दादिपञ्चकस्यास्य
नैवासि त्वं न ते पुनः ।
त्वमेव परमं तत्त्व-
मतः किं परितप्यसे ।।

The five principles of sound etc. you are not, nor do they belong to you. You alone are the Supreme Reality. Why, then, do you feel sorry? (16)

जन्म मृत्युर्न ते चित्तं
बन्धमोक्षौ शुभाशुभौ ।
कथं रोदिषि रे वत्स
नामरूपं न ते न मे ।।

You have no birth, no death, no mind; you have no bondage, no liberation, nothing good, nothing bad. Why do you weep, O child? You have no name and form, nor have I any. (17)

अहो चित्त कथं भ्रान्तः
प्रधावसि पिशाचवत् ।
अभिन्नं पश्य चात्मानं
रागत्यागात्सुखी भव ।।

O mind! Why do you run, deluded, like a devil? See the Atman that is differenceless. Be happy by renouncing desires. (18)

त्वमेव तत्त्वं हि विकारवर्जितं
निष्कम्पमेकं हि विमोक्षविग्रहम् ।
न ते च रागो ह्यथवा विरागः
कथं हि संतप्यसि कामकामतः ।।

You alone are the Truth which is devoid of all modifications, changeless, the one, the form of the highest emancipation; for you there is neither passion nor dispassion. Why do you, then, grieve on account of desires? (19)

वदन्ति श्रुतयः सर्वा
निर्गुणं शुद्धमव्ययम् ।
अशरीरं समं तत्त्वं
तन्मां विद्धि न संशयः ।।

All the Srutis declare the One Truth that is attributeless, pure, indestructible, bodiless, equanimous. Know that Truth to be Myself; there is no doubt about this. (20)

साकारमनृतं विद्धि
निराकारं निरन्तरम् ।
एतत्तत्त्वोपदेशेन
न पुनर्भवसंभवः ।।

Know that which has a form to be unreal; know the undivided formless one. After being instructed

in this Truth, there is no more coming to Samsara. (21)

एकमेव समं तत्त्वं
वदन्ति हि विपश्चितः।
रागत्यागात्पुनश्चित्त-
मेकानेकं न विद्यते ॥

The wise declare that there is only the one uniform Reality. When you abandon desire and mental action, the diversity vanishes. (22)

अनात्मरूपं च कथं समाधि-
रात्मस्वरूपं च कथं समाधिः।
अस्तीति नास्तीति कथं समाधि-
र्मोक्षस्वरूपं यदि सर्वमेकम् ॥

If the Atman is dual, how can there be Samadhi? If the Atman is not so, how can there, again, be Samadhi? How can there be Samadhi when it is neither existence nor non-existence; when it is the One, the All, the form of Freedom itself? (23)

विशुद्धोऽसि समं तत्त्वं
विदेहस्त्वमजोऽव्ययः।
जानामीह न जानामी-
त्यात्मानं मन्यसे कथम् ॥

You are the uniform, pure Truth. You are beyond the body, you are unborn, imperishable; how can you say that you know or know not the Atman? (24)

तत्त्वमस्यादिवाक्येन
स्वात्मा हि प्रतिपादितः।
नेति नेति श्रुतिर्ब्रूया-
दनृतं पाञ्चभौतिकम् ॥

The sentences like "Tat Twam Asi" (That thou art) declare this Atman; the words "neti, neti" (Not this, not this) declare that this world of five elements is unreal. (25)

आत्मन्येवात्मना सर्वं
त्वया पूर्णं निरन्तरम् ।
ध्याता ध्यानं न ते चित्तं
निर्लज्जं ध्यायसे कथम् ।।

You are filling all existence without division, with the Self in the Self; you have no meditation; you are not the meditator; you have no mind; are you not ashamed to meditate even then? (26)

शिवं न जानामि कथं वदामि
शिवं न जानामि कथं भजामि ।
अहं शिवश्चेत्परमार्थतत्त्वं
समस्वरूपं गगनोपमं च ।।

I do not know that blissful one; how can I speak? I do not know that blissful one; how can I worship It? For, I alone am that blissful one, the Supreme Reality, uniform and vast like the sky. (27)

नाहं तत्त्वं समं तत्त्वं
कल्पनाहेतुवर्जितम् ।
ग्राह्यग्राहकनिर्मुक्तं
स्वसंवेद्यं कथं भवेत् ।।

I am not the elemental principle. I am the Supreme Principle, equanimous, devoid of imagination, freed from the states of the perceiver and the perceived; how can the One Self-Consciousness become otherwise? (28)

अनन्तरूपं न हि वस्तु किञ्चित्
तत्त्वस्वरूपं न हि वस्तु किञ्चित् ।
आत्मैकरूपं परमार्थतत्त्वं
न हिंसको वापि न चाप्यहिंसा ॥

There is nothing other than the Infinite Essence; there is nothing other than the One Reality; the Supreme Truth is that the Atman alone is; there is neither the injurer nor injury. (29)

विशुद्धोऽसि समं तत्त्वं
विदेहमजमव्ययम् ।
विभ्रमं कथमात्मार्थे
विभ्रान्तोऽहं कथं पुनः ॥

You are the holy Reality that is homogeneous, formless, birthless, deathless; how can there be delusion with regard to the Atman? And, moreover, how can I be deluded? (30)

न घटो न घटाकाशो
न जीवो जीवविग्रहः ।
केवलं ब्रह्म संविद्धि
वेद्यवेदकवर्जितम् ॥

There is neither the jar, nor the space within the jar; there is neither the Jiva, nor the receptacle thereof. Know that everything is Brahman alone without the knower or the known. (32)

वेदा न लोका न सुरा न यज्ञा
वर्णाश्रमो नैव कुलं न जातिः ।
न धूममार्गो न च दीप्तिमार्गो
ब्रह्मैकरूपं परमार्थतत्त्वम् ॥

There are neither the Vedas nor the worlds, neither gods, nor Yajnas; neither Varnas nor

Ashramas, neither families nor castes, neither Pitriyana nor Devayana. The supreme Truth is that Brahman alone is the all. (34)

अद्वैतं केचिदिच्छन्ति
द्वैतमित्छन्ति चापरे ।
समं तत्त्वं न विन्दन्ति
द्वैताद्वैतविवर्जितम् ।।

Some people desire Non-Duality, some others desire duality. But they do not know the Truth which is devoid of both Non-Duality and duality. (36)

यदाऽनृतमिदं सर्वं
देहादि गगनोपमम् ।
तदा हि ब्रह्म संवेत्ति
न ते द्वैतपरंपरा ।।

When one perceives that all this, body and the like, is unreal like empty space, then he comes to know Brahman in which there is no duality at all. (38)

परेण सहजात्मापि
ह्यभिन्नः प्रतिभाति मे ।
व्योमाकारं तथैवैकं
ध्याता ध्यानं कथं भवेत् ।।

To me it appears that the real Self is non-different from the Supreme. That one is like the sky; how can there be a meditator or meditation? (39)

यत्करोमि यदश्नामि
यज्जुहोमि ददामि यत् ।
एतत्सर्वं न मे किञ्चि-
द्विशुद्धोऽहमजोऽव्ययः ।।

Whatever I do, whatever I eat, whatever I sacrifice, whatever I give,—all this is nothing mine; I am the pure, unborn, imperishable. (40)

सर्वं जगद्विद्धि निराकृतीदं
सर्वं जगद्विद्धि विकारहीनम् ।
सर्वं जगद्विद्धि विशुद्धदेहं
सर्वं जगद्विद्धि शिवैकरूपम् ।।

Know that the whole universe is formless; know that the whole universe is changeless; know that the whole universe is the form of purity; know that the whole universe is the form of Bliss alone. (41)

माया माया कथं तात
छाया छाया न विद्यते ।
तत्त्वमेकमिदं सर्वं
व्योमाकारं निरञ्जनम् ।।

O child! Why do you say, "Maya, Maya!" Where is "shadow, shadow"? All this is the one Reality, taintless and all-pervading. (43)

आदिमध्यान्तमुक्तोऽहं
न बद्धोऽहं कदाचन ।
स्वभावनिर्मल: शुद्ध
इति मे निश्चिता मति: ।।

I am without beginning, middle or end; I am never bound; I am unblemished and pure by my very nature; this is my firm conviction. (44)

महदादि जगत्सर्वं
न किञ्चित्प्रतिभाति मे ।
ब्रह्मैव केवलं सर्वं
कथं बर्णाश्रमस्थिति: ।।

The whole universe, right from the Mahat, does not appear to me even in the least. All this is Brahman alone; how can there be Varna and Ashrama in it? (45)

जानामि सर्वथा सर्व-
महमेको निरन्तरम् ।
निरालम्बमशून्यं च
शून्यं व्योमादिपञ्चकम् ॥

I know everything fully. I am the one, undivided. I am supportless plenum. The world with the sky and other elements is unreal. (46)

षडङ्गयोगान्न तु नैव शुद्धं
मनोविनाशान्न तु नैव शुद्धम् ।
गुरूपदेशान्न तु नैव शुद्धं
स्वयं च तत्त्वं स्वयमेव शुद्धम् ॥

The Truth is pure, not because of the practice of Yoga, not because of the destruction of the mind, not because of the instructions of the Guru. The Truth is pure by its very nature. (48)

न हि पञ्चात्मको देहो
विदेहो वर्तते न हि ।
आत्मैव केवलं सर्वं
तुरीयं च त्रयं कथम् ॥

There is no body constituted of the five elements; there is therefore no bodiless state. All this is the absolute Self alone. How can there be the three states and the fourth state? (*What is meant here is that there is only eternal state which is not a grade or degree of consciousness*). (49)

न बद्धो नैव मुक्तोऽहं
न चाहं ब्रह्मणः पृथक् ।
न कर्ता न च भोक्ताऽहं
व्याप्यव्यापकवर्जितः ॥

I am neither bound nor liberated; I am not different from Brahman. I am neither the doer nor the enjoyer. I am without internal and external duality. (50)

यथा जलं जले न्यस्तं
सलिलं भेदवर्जितम् ।
प्रकृतिं पुरुषं तद्व-
दभिन्नं प्रतिभाति मे ॥

When water is mixed with water, water alone remains without difference. In the same way Prakriti and Purusha appear to me to be non-different. (51)

जानामि ते परं रूपं
प्रत्यक्षं गगनोपमम् ।
यथापरं हि रूपं य-
न्मरीचिजलसंनिभम् ॥

I know that your form is Supreme Immediacy, omnipresent like the sky. If there is anything other than this, it is like the water of a mirage. (53)

न गुरुर्नोपदेशश्च
न चोपाधिर्न मे क्रिया ।
विदेहं गगनं विद्धि
विशुद्धोऽहं स्वभावतः ॥

There is neither Guru, nor instruction; neither limiting adjuncts nor action for me. Know the spiritual consciousness which is like ether. I am pure by my very nature. (54)

विशुद्धोऽस्यशरीरोऽसि
न ते चित्तं परात्परम् ।
अहं चात्मा परं तत्त्व-
मिति वक्तुं न लज्जसे ।।

You are pure and bodiless; you have no mind; you are higher than the high, I am the Atman, the supreme Truth. Do not feel ashamed to assert this. (55)

कथं रोदिषि रे चित्त
ह्यात्मैवात्मात्मना भव ।
पिब वत्स कलातीत-
मद्वैतं परमामृतम् ।।

O mind! Why do you weep? Become the Self by the self. O child! Drink the untainted supreme nectar of Non-Duality. (56)

न जातोऽहं मृतो वापि
न मे कर्म शुभाशुभम् ।
विशुद्धं निर्गुणं ब्रह्म
बन्धो मुक्तिः कथं मम ।।

I am neither born nor dead; I have done neither good nor bad deeds. I am the pure attributeless Brahman; how can there be bondage and liberation for me? (59)

न ते च माता च पिता च बन्धु-
र्न ते च पत्नी न सुतश्च मित्रम् ।
न पक्षपातो न विपक्षपातः
कथं हि संतप्तिरियं हि चित्ते ।।

You have neither mother nor father, neither relative nor wife, neither son nor friend. You are neither partial nor impartial. How can there be, then, grief in the mind? (63)

दिवा नक्तं न ते चित्तं
उदयास्तमयौ न हि ।
विदेहस्य शरीरत्वं
कल्पयन्ति कथं बुधाः ॥

You have no mind, no day, no night, no sunrise, no sunset. How can wise men attribute a body to the bodiless ? (64)

येन केनापि भावेन
यत्र कुत्र मृता अपि ।
योगिनस्तत्र लीयन्ते
घटाकाशमिवाम्बरे ॥

In whatever condition, and wherever the Yogis may die, they merge (into Brahman) there itself, like the space within the jar into the unlimited space. (69)

धर्मार्थकाममोक्षांश्च
द्विपदादिचराचरम् ।
मन्यन्ते योगिनः सर्वं
मरीचिजलसंनिभम् ॥

Yogis consider Dharma, Artha, Kama, desire for freedom, all moving creatures, all unmoving beings, and everything as mere water in a mirage. (71)

संसारसंतितरजो न च मे विकारः
संतापसंततितमो न च मे विकारः ।
सत्त्वं स्वधर्मं जनकं न च मे विकारो
ज्ञानामृतं समरसं गगनोपमोऽहम् ॥

I am not touched by the dust of Samsara; I am unchangeable. I have neither the chain of sorrow nor the obsession of darkness. I have no effect of

the performance of Swadharma. I am the wisdom immortal, the homogeneous essence, all-pervading like the sky. (III. 14)

किं नाम रोदिषि सखे न जरा न मृत्युः
किं नाम रोदिषि सखे न च जन्मदुःखम् ।
किं नाम रोदिषि सखे न च ते विकारो
ज्ञानामृतं समरसं गगनोपमोऽहम् ।।

O friend! Why do you weep? There is neither old age nor death. O friend! Why do you weep? There is no fear of being born. O friend! Why do you weep? There is no modification for you. (Assert:) I am the wisdom immortal, the homogeneous essence, all-pervading like the sky. (III. 34)

किं नाम रोदिषि सखे न च ते स्वरूपं
किं नाम रोदिषि सखे न च ते विरूपम् ।
किं नाम रोदिषि सखे न च ते वयांसि
ज्ञानामृतं समरसं गगनोपमोऽहम् ।।

O friend! Why do you weep? You have no form. O friend! Why do you weep? You have no ugliness (or formlessness). O friend why do you weep? You have no age! I am the wisdom immortal, the homogeneous essence, all-pervading like the sky. (III. 35)

दहनपवनहीनं विद्धि विज्ञानमेक-
मवनिजलविहीनं विद्धि विज्ञानमेकम् ।
समगमनविहीनं विद्धि विज्ञानमेकं
गगनमिव विशालं विद्धि विज्ञानमेकम् ।।

Know the One Consciousness which is without fire or air. Know the One Consciousness which is without earth or water. Know the One Conscious-

ness which is without space and air. Know the One Consciousness which is expansive like the sky. (III. 44)

विन्दति विन्दति न हि न हि यत्र
छन्दोलक्षणं न हि न हि तत्र।
समरसमग्नो भावितपूतः
प्रलपति तत्त्वं परमवधूतः॥

The enlightened sage who has purged out all desires, who is merged in the homogeneous essence, declares the truth that one never succeeds in knowing It (Brahman) and that even the Vedas cannot describe It. (VII. 15)

त्वद्यात्रया व्यापकता हृता ते
ध्यानेन चेतःपरता हृता ते।
स्तुत्या मया वाक्परता हृता ते
क्षमस्व नित्यं त्रिविधापराधान्॥

By pilgrimage the omnipresence of Divinity is denied. By meditation, its supermental state is denied. By praise, its being beyond speech is denied. Kindly forgive me for these three mistakes. (VIII. 1)

कामैरहतधीर्दान्तो
मृदुः शुचिरकिञ्चनः।
अनीहो मितभुक् शान्तः
स्थिरो मच्छरणो मुनिः॥

One who is unaffected by desires, self-controlled, sweet-natured, clean, without any possessions, without ambitions, eating moderately, tranquil, steady, taking refuge in the Self, and silent. (VIII. 2)

अप्रमत्तो गभीरात्मा
धृतिमान् जितषड्गुणः ।
अमानी मानदः कल्पो
मैत्रः कारुणिकः कविः ॥

Who is without pride, sagacious in nature, full of courage, victorious over the six evil qualities, without arrogance, giving respect to others, ideal, friendly, compassionate, and wise. (VIII. 3)

कृपालुरकृतद्रोह-
स्तितिक्षुः सर्वदेहिनाम् ।
सत्यसारोऽनवद्यात्मा
समः सर्वोपकारकः ॥

Who is merciful, of a non-vindictive nature, full of the power of endurance, patient towards all beings, the essence of Truth, high-souled, possessed of equal vision, doing good to all. (VIII. 4)

अवधूतलक्षणं वर्णै-
र्ज्ञातव्यं भगवत्तमैः ।
वेदवर्णार्थतत्त्वज्ञै-
र्वेदवेदान्तवादिभिः ॥

——This is the nature of the Avadhuta, worthy of being known by the devotees, by the knowers of the meaning of the words of the Veda, and by the expounders of the Veda and Vedanta. (VIII. 5)

मनसा कर्मणा वाचा
त्यज्यतां मृगलोचना ।
न ते स्वर्गोऽपवर्गो वा
सानन्दं हृदयं यदि ॥

Let woman be renounced through mind, body and speech. You can have neither heaven nor liberation if you set your heart on pleasure. (VIII. 11)

न जानामि कथं तेन
निर्मिता मृगलोचना ।
विश्वासघातकीं विद्धि
स्वर्गमोक्षसुखार्गलाम् ॥

I do not understand why woman is created. She is a great traitress, and a barrier to the bliss of Swarga and Moksha. (VIII. 12)

कौटिल्यदम्भसंयुक्ता
सत्यशौचविवर्जिता ।
केनापि निर्मिता नारी
बन्धनं सर्वदेहिनाम् ॥

O, who created this woman who is filled with crookedness and pride, who is devoid of truth and purity, who is the noose to bind all human beings! (VIII. 14)

त्रैलोक्यजननी धात्री
सा भूमी नरको ध्रुवम् ।
तस्यां जातो रतस्तत्र
हा हा संसारसंस्थितिः ॥

Even if she may be the wife of Brahma himself, a woman is hell itself. Man is born in this hell, enjoys with this hell. Ah! Look at this pitiable state of Samsara! (VIII. 15)

जानामि नरकं नारीं
ध्रुवं जानामि बन्धनम् ।
यस्यां जातो रतस्तत्र
पुनस्तत्रैव धावति ॥

I know, I certainly know woman to be a hell, a bondage. Man is born through her, and being attached, again runs after her. (VIII. 16)

भगेन चर्मकुण्डेन
दुर्गन्धेन व्रणेन च ।
खण्डितं हि जगत्सर्वं
सदेवासुरमानुषम् ।।

The whole universe, with the gods, the Asuras and men is deluded by an orifice in the skin, foul-smelling and a sore. (VIII. 19)

देहार्णवे महाघोरे
पूरितं चैव शोणितम् ।
केनापि निर्मिता नारी
भगं चैव ह्यधोमुखम् ।।

A woman's body is a dreadful ocean, filled with the waters of blood. O, who created this woman with her snare! (VIII. 20)

अन्तरे नरकं विद्धि
कौटिल्यं बाह्यमण्डितम् ।
ललितामिह पश्यन्ति
महामन्त्र विरोधिनीम् ।।

Inside is hell, outside it is falsely decorated — this is woman. She is the enemy of the great Mantra (the Upanishads). (VIII. 21)

अग्निकुण्डसमा नारी
घृतकुम्भसमो नरः ।
संसर्गेण विलीयेत
तस्मात्तां परिवर्जयेत् ।।

Woman is like a burning pit of fire; man is like a pot full of ghee. If they come in contact with each other, the ghee will melt away. Therefore woman should be avoided. (VIII. 24)

मद्यपानं महापापं
नारीसंगस्तथैव च ।
तस्माद् द्वयं परित्यज्य
तत्त्वनिष्ठो भवेन्मुनिः ।।

Drinking liquor and association with women are the two great sins. Therefore, abandoning these two, the sage should establish himself in the Supreme Truth. (VIII. 26)

Note :—The criticism of woman given here is to be taken to apply to man too. What is asked to be abandoned is not woman or man, but the consciousness of sex and the attachment consequent upon such consciousness.

चिन्ताक्रान्तं धातुबद्धं शरीरं
नष्टे चित्ते धातवो यान्ति नाशम् ।
तस्माच्चित्तं सर्वतो रक्षणीयं
स्वस्थे चित्ते बुद्धयः संभवन्ति ।।

When the mind is afflicted with sorrow, the physical body also suffers. When the mind is diseased, the constituents of the body begin to decay. Therefore, the mind should be properly taken care of; it is only in a healthy mind that the faculties of intelligence thrive well. (VIII. 27)

II

घटे भिन्ने घटाकाशं
सुलीनं भेदवर्जितम् ।
शिवेन मनसा शुद्धो
न भेदः प्रतिभाति मे ।।

When the jar is broken, the space within it merges into differencelessness. I do not see any

difference between the Supreme Self and the purified mind. (I. 31)

सर्वत्र सर्वदा सर्व-
मात्मानं सततं ध्रुवम् ।
सर्वं शून्यमशून्यं च
तन्मां विद्धि न संशयः ।।

Know for certain that I am that which is everywhere and at all times, the all, the Self, the eternal, the stable. The entire existence is a vacuum as well as a plenum. I am That Supreme Self. (I. 33)

ज्ञानं न तर्को न समाधियोगो
न देशकालौ न गुरूपदेशः ।
स्वभावसंवित्तिरहं च तत्त्व-
माकाशकल्पं सहनं ध्रुवं च ।।

There is no learning, no logic, no concentration and Yoga, no place, no time, no Guru, no instruction. I am the self-existent Consciousness, the Reality which is like the sky, true and permanent. (I. 58)

यदि सर्वगतो देवः
स्थिरः पूर्णो निरन्तरः ।
अन्तरं हि न पश्यामि
सबाह्याभ्यन्तरः कथम् ।।

If the Consciousness-Light is omnipresent, eternal, full and differenceless, how can there be space for it to pervade anything inside and outside? (I. 60)

स्फुरत्येव जगत्कृत्स्न-
मखण्डितनिरन्तरम् ।
अहो माया महामोहो
द्वैताद्वैतविकल्पना ।।

The whole universe shines as an indivisible and differenceless Mass. O, look at this Maya and the great delusion, which gives rise to the imaginations of duality and non-duality ! (I. 61)

नाविभक्तं विभक्तं च
न हि दुःखसुखादि च ।
न हि सर्वमसर्वं च
विद्धि चात्मानमव्ययम् ।।

Know the imperishable Atman to be neither undivided nor divided, neither sorrowful nor joyous, neither full nor nil. (I. 65)

व्याप्यव्यापकनिर्मुक्तं
त्वमेकः सफलं यदि ।
प्रत्यक्षं च परोक्षं च
आत्मानं मन्यसे कथम् ।।

If you alone are the Reality which is without the duality of the pervader and the pervaded, how can you consider the Self to be either visible or invisible ? (I. 35)

श्वेतादिवर्णरहितं
शब्दादिगुणवर्जितम् ।
कथयन्ति कथं तत्त्वं
मनोवाचामगोचरम् ।।

How can any one talk of the Self which is beyond the reach of mind and speech, which is devoid of the colours of whiteness, etc., and of the qualities of sound, etc.? (I. 37)

तत्त्वं त्वं न हि सन्देहः
किं जानाम्यथवा पुनः ।
असंवेद्यं स्वसंवेद्य-
मात्मानं मन्यसे कथम् ।।

You are That, there is no doubt at all regarding this. And what can I even know (as second to me)? How can you know whether the Atman is unknowable or is Self-Knowledge itself? (I. 42)

न षण्ढो न पुमान्न स्त्री
न बोधो नैव कल्पना ।
सानन्दो वा निरानन्द-
मात्मानं मन्यसे कथम् ।।

The Self is neither a eunuch nor a male nor a female nor knowledge nor imagination. How can you say whether it is blissful or is not blissful? (I. 47)

यदि नाम न मुक्तोऽसि
न बद्धोऽसि कदाचन ।
साकारं च निराकार-
मात्मानं मन्यसे कथम् ।।

If you are not free, you are not bound, also. How can you say whether the Atman is with form or without form? (I. 52)

नैव बोधो न चाबोधो
न बोधाबोध एव च ।
यस्येदृशः सदा बोधः
स बोधो नान्यथा भवेत् ।।

There is neither knowledge nor non-knowledge, nor knowledge-cum-non-knowledge. Whoever possesses this kind of knowledge at all times, his knowledge will not be further contradicted. (I. 57)

साकारं च निराकारं
नेति नेतीति सर्वदा ।
भेदाभेदविनिर्मुक्तो
वर्तते केवलः शिवः ।।

One should abandon both difference and non-difference, both the formed and the formless, through the "neti neti" method, and should exist as the Absolute Bliss. (I. 62)

नाहं कर्ता न भोक्ता च
न मे कर्म पुराधुना ।
न मे देहो विदेहो वा
निर्ममेति ममेति किम् ।।

I am neither the doer nor the enjoyer. I have no Karma either of the old or of the present. I am neither embodied nor disembodied. What is "mine"ness and "not-mine"ness to me? (I. 66)

न मे रागादिको दोषो
दुःखं देहादिकं न मे ।
आत्मानं विद्धि मामेकं
विशालं गगनोपमम् ।।

I have no evil of desire, etc. I have no sorrow of body etc. Know that I am the one Atman, expansive like the sky. (I. 67)

सखे मनः किं बहुजल्पितेन
सखे मनः सर्वमिदं वितर्क्यम् ।
यत्सारभूतं कथितं मया ते
त्वमेव तत्त्वं गगनोपमोऽसि ।।

O friend, mind! What is the use of much talking? All this is, indeed, indescribable. Whatever is the essence, that I have told you—you alone are the Reality which is unbounded like the sky. (I. 68)

तीर्थे चान्त्यजगेहे वा
नष्टस्मृतिरपि त्यजन् ।
समकाले तनुं मुक्तः
कैवल्यव्यापको भवेत् ।।

Whether it be in a sacred place or in the house of a Pariah, or even in a state of loss of memory, —if one leaves one's body when the mind is equanimous, one shall attain to absolute Independence. (I. 70)

अतीतानागतं कर्म
वर्तमानं तथैव च ।
न करोमि न भुञ्जामि
इति मे निश्चला मतिः ॥

I never do or enjoy either the past or the present or the future actions and their fruits; this is my firm conviction. (I. 72)

शून्यागारे समरसपूत-
स्तिष्ठन्नेकः सुखमवधूतः ।
चरति हि नग्नस्त्यक्त्वा गर्वं
विन्दति केवलमात्मनि सर्वम् ॥

Renouncing all pride, living in a sequestered place, purified by the homogeneous essence, living single, filled with joy, the naked Avadhuta attains the All in the Absolute Self. (I. 73)

त्रितयतुरीयं न हि न हि यत्र
विन्दति केवलमात्मनि तत्र ।
धर्माधर्मौ न हि न हि यत्र
बद्धो मुक्तः कथमिह तत्र ॥

Where there are no three states and no fourth state, there he attains the Absolute Self. Where there are no Dharma and Adharma, how can there be the difference of the bound and the liberated? (I. 74)

विन्दति विन्दति न हि न हि मन्त्रं
छन्दोलक्षणं न हि न हि तन्त्रम् ।
समरसमग्नो भावितपूतः
प्रलपितमेतत्परमवधूतः ॥

That is not reachable through any Mantra. That is not reachable by the Veda and the Tantra. This supreme utterance is made by the Avadhuta who is devoid of all desires, and who is merged in the homogeneous essence. (I. 75)

सर्वशून्यमशून्यं च
सत्यासत्यं न विद्यते ।
स्वभावभावतः प्रोक्तं
शास्त्रसंवित्तिपूर्वकम् ॥

Neither all-vacuity nor plenitude, neither truth nor untruth exist. This is told with personal experience and with the knowledge of all scriptures. (I. 76)

बहुधा श्रुतयः प्रवदन्ति वयं
वियदादिरिदं मृगतोयसमम् ।
यदि चैकनिरन्तरसर्वशिव-
मुपमेयमथो ह्युपमा च कथम् ॥

The Srutis declare in various ways that we, the elements like the sky, and all else are like the water in the mirage. If all this is the one differenceless homogeneous Bliss, how can anything be compared to anything ? (VI. 1)

दिनरात्रिविभेदनिराकरण-
मुदितानुदितस्य निराकरणम् ।
यदि चैकनिरन्तरसर्वशिवं
रविचन्द्रमसौ ज्वलनश्च कथम् ॥

There are no two phenomena like day and night. There is a negation of increase and decrease (sunrise and sunset). If all this is the one differenceless homogeneous Bliss, how can there be sun, moon and fire? (VI. 4)

यदि भेदविभेदनिराकरणं
यदि वेदकवेद्यनिराकरणम् ।
यदि चैकनिरन्तरसर्वशिवं
तृतीयं च कथं तुरीयं च कथम् ।।

If there is neither difference nor the negation of difference; if there is neither the knower nor the known, if all this is the one differenceless homogeneous Bliss, how can there be the three states and the fourth state of consciousness? (VI. 7)

गदितागदितं न हि सत्यमिति
विदिताविदितं न हि सत्यमिति ।
यदि चैकनिरन्तरसर्वशिवं
विषयेन्द्रियबुद्धिमनांसि कथम् ।।

If all that is told and not told is untrue, if all that is known and not known is untrue, if all this is the one differenceless homogeneous Bliss, how can there be objects, senses, intellect and mind? (VI. 8)

गगनं पवनो न हि सत्यमिति
धरणी दहनो न हि सत्यमिति ।
यदि चैकनिरन्तरसर्वशिवं
जलदश्च कथं सलिलं च कथम् ।।

If sky and air are untrue, if earth and fire are untrue, if all this is the one differenceless homogeneous Bliss, how can there be cloud and rain? (VI. 9)

यदि कल्पितलोकनिराकरणं
यदि कल्पितदेहनिराकरणम् ।
यदि चैकनिरन्तरसर्वशिवं
गुणदोषविचारमतिश्च कथम् ॥

If the world is an imaginary nothing, if the body is an imaginary nothing, if all this is the one differenceless homogeneous Bliss, how can there be the distinction of good qualities and evil propensities? (VI. 10)

स्थूलं हि नो न हि कृशं न गतागतं हि
आद्यन्तमध्यरहितं न परापरं हि ।
सत्यं वदामि खलु वै परमार्थतत्त्वं
ज्ञानामृतं समरसं गगनोपमोऽहम् ॥

It is neither gross nor subtle; it neither comes nor goes; it has no beginning, middle or end; it is neither high nor low. I am speaking the truth, indeed, the Supreme Reality. I am the wisdom immortal, the homogeneous essence, all-pervading like the sky. (III. 8)

संविद्धि सर्वकरणानि नभोनिभानि
संविद्धि सर्वविषयांश्च नभोनिभांश्च ।
संविद्धि चैकममलं न हि बन्धमुक्तं
ज्ञानामृतं समरसं गगनोपमोऽहम् ॥

Consider that all the senses are the forms of the Absolute. Consider that all objects are the forms of the Absolute. Know the one unblemished Truth which is neither bound nor liberated. I am the wisdom immortal, the homogeneous essence, all-pervading like the sky. (III. 7)

निष्पापपापदहनो हि हुताशनोऽहं
निर्धर्मधर्मदहनो हि हुताशनोऽहम् ।
निर्बन्धबन्धदहनो हि हुताशनोऽहं
ज्ञानामृतं समरसं गगनोपमोऽहम् ।।

I am without faults, and I am the fire which burns all faults. I am without qualities, and I am the fire which burn all qualities. I am without bondage, and I am the fire which burns all bondage. I am the wisdom immortal, the homogeneous essence, all-pervading like the sky. (III. 10)

स्थानत्रयं यदि च नेति कथं तुरीयं
कालत्रयं यदि च नेति कथं दिशश्च ।
शान्तं पदं हि परमं परमार्थतत्त्वं
ज्ञानामृतं समरसं गगनोपमोऽहम् ।।

If there are not the three states, how can there be the fourth ? If there are no three periods of time, how can there be the quarters ? Indeed, the Absolute Reality is Supreme Peace. I am the wisdom immortal, the homogeneous essence, all-pervading like the sky. (III. 20)

दीर्घो लघुः पुनरितीह न मे विभागो
विस्तारसंकटमितीह न मे विभागः ।
कोणं हि वर्तुलमितीह न मे विभागो
ज्ञानामृतं समरसं गगनोपमोऽहम् ।।

I have neither the difference of length nor of weight. I am neither differentiated by expansiveness nor congestion. I am neither differentiated by angular shape nor by circular shape. I am the wisdom immortal, the homogeneous essence, all-pervading like the sky. (III. 21)

मायाप्रपञ्चरचना न च मे विकारः
कौटिल्यदम्भरचना न च मे विकारः ।
सत्यानृतेति रचना न च मे विकारो
ज्ञानामृतं समरसं गगनोपमोऽहम् ॥

I have no modification of Maya and the creation of the world. I have no modification of the appearance of crookedness and pride. I have no modification of the conceptions of truth and falsehood. I am the wisdom immortal, the homogeneous essence, all-pervading like the sky. (III. 27)

कान्तारमन्दिरमिदं हि कथं वदामि
संसिद्धसंशयमिदं हि कथं वदामि ।
एवं निरन्तरसमं हि निराकुलं वै
ज्ञानामृतं समरसं गगनोपमोऽहम् ॥

How can I say whether this is a forest or a house? How can I say whether existence is proved or doubtful? Indeed, all this is undifferentiated, homogeneous and unperturbed. I am the wisdom immortal, the homogeneous essence, all-pervading like the sky. (III. 30)

संभूतिवर्जितमिदं सततं विभाति
संसारवर्जितमिदं सततं विभाति ।
संहारवर्जितमिदं सततं विभाति
ज्ञानामृतं समरसं गगनोपमोऽहम् ॥

All this is shining as the unborn and the uncreated. All this is shining as the unsupported and devoid of the change of Sāmsāra. All this is shining as the indestructible and deathless. I am the wisdom immortal, the homogeneous essence, all-pervading like the sky. (III. 32)

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भ ग व द् गी ता सा र:

ESSENCE OF BHAGAVAD GITA

The Bhagavad-Gita is a conversation between the Lord Sri Krishna and Arjuna. This Gita was given on the eve of the Mahabharata War. Arjuna developed a false love for his relative-enemies, and refused to fight. Krishna instructed him on the eternal verities of existence and dispelled his despondency.

One should work without egoism and attachment. None can live without action, even for a moment. Prakriti impels all embodied beings to act. Equanimity of mind and skill in action is Yoga. All actions should be offered to God. He who has absolute devotion to God has fear from nothing. He transcends Maya. Renouncing all else, one should take refuge in God alone. He shall be liberated from all sins. Renouncing all thoughts, one should meditate on God. He shall acquire the wisdom which burns all actions and raises him to the height of Immortality. This is the gist of the Bhagavad-Gita.

श्री भगवानुवाच ॥

न जायते म्रियते वा कदाचि-
न्नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥

The Blessed Lord said:

He is not born, nor does He ever die; after having been He again ceases not to be; unborn, eternal, changeless and ancient, he is not killed when the body is killed. (II. 20)

नैनं छिन्दन्ति शस्त्राणि
नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो
न शोषयति मारुतः ।।

Weapons cut Him not, fire burns Him not, water wets Him not, wind dries Him not.
(II. 23)

अच्छेद्योऽयमदाह्योऽय-
मक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणु-
रचलोऽयं सनातनः ।।

This Self cannot be cut, nor burnt, nor wetted, nor dried up. He is eternal, all-pervading, stable, immovable and ancient. (II. 24)

अव्यक्तोऽयमचिन्त्योय-
मविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं
नानुशोचितुमर्हसि ।।

This (Self) is said to be unmanifested, unthinkable and unchangeable. Therefore, knowing this to be such, thou shouldst not grieve.
(II. 25)

जातस्य हि ध्रुवो मृत्यु-
ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे
न त्वं शोचितुमर्हसि ॥

For certain is death for the born, and certain is birth for the dead; therefore over the inevitable thou shouldst not grieve. (II. 27)

सुखदुःखे समे कृत्वा
लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व
नैवं पापमवाप्स्यसि ॥

Having made pleasure and pain, gain and loss, victory and defeat the same, engage thou in battle; thus thou shalt not incur sin. (II. 38)

नेहाभिक्रमनाशोऽस्ति
प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य
त्रायते महतो भयात् ॥

In this practice there is no loss of effort, nor is there any harm (production of contrary results or transgression). Even a little of this knowledge (even a little practice of this yoga) protects one from great fear. (II. 40)

कर्मण्येवाधिकारस्ते
मा फलेषु कदाचन ।
मा कर्मफलहेतु र्भू-
र्मा ते सङ्गोऽस्त्वकर्मणि ॥

Thy right is to work only; but never with its fruits. Let not the fruits of action be thy motive, nor let thy attachment be for inaction. (II. 47)

योगस्थः कुरु कर्माणि
सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा
समत्वं योग उच्यते ।।

Perform action, O Dhananjaya, being steadfast in Yoga, abandoning attachment, and balanced in success and failure. Evenness of mind is called Yoga. (II. 48)

दुःखेष्वनुद्विग्नमनाः
सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ।।

He whose mind is not shaken by adversity, who does not hanker after pleasures, who is free from attachment, fear and anger is called a sage of steady wisdom. (II. 56)

यः सर्वत्रानभिस्नेह-
स्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि
तस्य प्रज्ञा प्रतिष्ठिता ।।

He who is everywhere without attachment, on meeting with anything good or bad, who neither rejoices nor hates, his wisdom is fixed. (II. 57)

विषया विनिवर्तन्ते
निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य
परं दृष्ट्वा निवर्तते ।।

The objects of the senses turn away from the abstinent man, leaving the longing (behind) ; but his longing also turns away on his seeing the supreme. (II. 59)

या निशा सर्वभूतानां
तस्यां जागर्ति संयमी।
यस्यां जाग्रति भूतानि
सा निशा पश्यतो मुनेः ॥

That which is night to all beings, in that the self-controlled man wakes; where all beings are awake that is the night for the Muni (sage) who sees. (II. 69)

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत्।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥

He attains Peace into whom all desires enter as waters enter the ocean which, filled from all sides, remains unmoved; but not the desirer of desires. (II. 70)

विहाय कामान्यः सर्वान्
पुमांश्चरति निःस्पृहः।
निर्ममो निरहंकारः
स शान्तिमधिगच्छति ॥

That man attains peace who, abandoning all desires, moves about without longing, without the sense of 'mine', and without egoism. (II. 71)

एषा ब्राह्मी स्थितिः पार्थ
नैनां प्राप्य विमुह्यति।
स्थित्वास्यामन्तकालेऽपि
ब्रह्मनिर्वाणमृच्छति ॥

This is the Brahmic state (Eternal state), O son of Pritha. Attaining to this, none is deluded. Being established therein, even at the end of life, one attains to oneness with Brahman. (II. 72)

न हि कश्चित्क्षणमपि
जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म
सर्वः प्रकृतिजैर्गुणैः ।।

Verily none can ever remain, even for a moment, without performing action ; for everyone is made to act helplessly, indeed, by the qualities born of Prakriti. (III. 5)

कर्मेन्द्रियाणि संयम्य
य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूढात्मा
मिथ्याचारः स उच्यते ।।

He who, restraining the organs of action, sits thinking in his mind of the sense-objects, he, of deluded understanding, is called a hypocrite. (III. 6)

यस्त्वात्मरतिरेव स्या-
दात्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्ट-
स्तस्य कार्यं न विद्यते ।।

But the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing to do. (III. 17)

नैव तस्य कृतेनार्थो
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ।।

For him there is here no interest whatever in what is done or what is not done ; nor has he any depending on any being for any object. (III. 18)

प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताऽहमिति मन्यते ।।

All actions are wrought in all cases by the qualities of Prakriti only. He whose mind is deluded by egoism thinks "I am the doer". (III. 27)

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ।।

But he who knows the truth, O mighty-souled, about the divisions of the qualities and (their) functions, knowing that Gunas as senses move amidst Gunas as objects, is not attached. (III. 28)

प्रकृतेर्गुणसंमूढाः
सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्
कृत्स्नविन्न विचालयेत् ।।

Those deluded by the qualities of Prakriti are attached to the functions of the qualities. The man of perfect knowledge should not unsettle the foolish who are of imperfect knowledge. (III. 29)

मयि सर्वाणि कर्माणि
सन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा
युध्यस्व विगतज्वरः ।।

Renouncing all actions in Me, with the mind centred in the Self, free from hope and egoism, free from (mental) fever, do thou fight. (III. 30)

श्रेयान् स्वधर्मो विगुणः
परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः
परधर्मो भयावहः ॥

Better one's own duty, though devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear (is productive of danger).

(III. 35)

यदा यदा हि धर्मस्य
ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य
तदात्मानं सृजाम्यहम् ॥

Whenever there is decay of righteousness, O Bharata, and rise of unrighteousness, then I manifest Myself. (IV. 7)

परित्राणाय साधूनां
विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय
संभवामि युगे युगे ॥

For the protection of the good, for the destruction of the wicked, and for the establishment of righteousness, I appear in every age. (IV. 8)

ये यथा मां प्रपद्यन्ते
तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते
मनुष्याः पार्थ सर्वशः ॥

In whatever way men approach Me, even so do I reward them; My path do men tread in all ways, O son of Pritha. (IV. 11)

ब्रह्मार्पणं ब्रह्महवि-
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥

Brahman is the oblation; Brahman is the clarified butter; by Brahman is the oblation poured into the fire of Brahman; Brahman, verily, shall be reached by him who always sees Brahman in action. (IV. 24)

श्रेयान् द्रव्यमयाद्यज्ञा-
ज्ज्ञानयज्ञः परंतप ।
सर्वं कर्माखिलं पार्थ
ज्ञाने परिसमाप्यते ॥

Superior is knowledge-sacrifice to the sacrifice with objects, O Parantapa (harasser of foes). All actions in their entirety, O Partha, culminate in knowledge. (IV. 33)

तद्विद्धि प्रणिपातेन
परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं
ज्ञानिन स्तत्त्वदर्शिनः ॥

Know That by long prostration, by question and by service; the wise who have realised the Truth will instruct thee in (that) knowledge. (IV. 34)

अपि चेदसि पापेभ्यः
सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव
वृजिनं संतरिष्यसि ॥

Even if thou art the most sinful of all sinners, yet thou shalt verily cross all sin by the raft of knowledge. (IV. 36)

यथैधांसि समिद्धोऽग्नि-
भंस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि
भस्मसात्कुरुते तथा ॥

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes. (IV. 37)

न हि ज्ञानेन सदृशं
पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः
कालेनात्मनि विन्दति ॥

Verily, there is no purifier in this world like knowledge. He who is perfected in Yoga finds it in the Self in time. (IV. 38)

श्रद्धावान् लभते ज्ञानं
तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्ति-
मचिरेणाधिगच्छति ॥

The man who is full of faith, who is devoted to it, and who has subdued the senses, obtains (this) knowledge; and having obtained knowledge he goes at once to the Supreme Peace. (IV. 39)

न कर्तृत्वं न कर्माणि
लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं
स्वभावस्तु प्रवर्तते ॥

Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions. But it is Nature that acts. (V. 14)

नादत्ते कस्यचित्पापं
न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं
तेन मुह्यन्ति जन्तवः ।।

The Lord takes neither the demerit nor even the merit of any ; knowledge is enveloped by ignorance; thereby beings are deluded. (V. 15)

ज्ञानेन तु तदज्ञानं
येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं
प्रकाशयति तत्परम् ।।

But to those whose ignorance is destroyed by knowledge of the Self, like the sun, knowledge reveals the supreme (Brahman). (V. 16)

तद्बुद्धयस्तदात्मान-
स्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं
ज्ञाननिर्धूतकल्मषाः ।।

Intellect absorbed in That, their Self being That, established in That, with That for their supreme goal, they go whence there is no return, their sins being dispelled by knowledge. (V. 17)

विद्याविनयसंपन्ने
ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च
पण्डिताः समदर्शिनः ।।

Sages look upon with an equal eye a Brahmin endowed with learning and humility, a cow, an elephant, and even a dog and an outcaste. (V. 18)

ये हि संस्पर्शजा भोगा
दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय
न तेषु रमते बुधः ।।

The enjoyments that are born of contact are only generators of pain, for they have a beginning and an end, O son of Kunti (Kaunteya) ; the wise does not rejoice in them. (V. 22)

योऽन्तः सुखोऽन्तरारामः-
स्तथाऽन्तर्ज्योतिरेव सः ।
स योगी ब्रह्मनिर्वाणं
ब्रह्मभूतोऽधिगच्छति ।।

He who is happy within, who rejoices within, who is illuminated within, that Yogi attains absolute freedom in Brahman, himself being Brahman. (V. 24)

यं सन्यासमिति प्राहु-
र्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसङ्कल्पो
योगी भवति कश्चन ।।

Do thou, O Pandava, know Yoga to be that which they call renunciation ; not one verily becomes a Yogi who has not renounced thoughts. (VI. 2)

यदा हि नेन्द्रियार्थेषु
न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी
योगारूढस्तदोच्यते ।।

When a man is not attached to sense-objects or to actions, having renounced all thoughts, then he is said to have attained to Yoga. (VI. 4)

सुहृन्मित्रार्युदासीन-
मध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु
समबुद्धिर्विशिष्यते ।।

He who is of the same mind to the good-hearted friends, enemies, the indifferent, the neutral, the hateful, relatives, the righteous and the unrighteous, excels. (VI. 9)

युक्ताहारविहारस्य
युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य
योगो भवति दुःखहा ।।

Yoga becomes the destroyer of pain for him who is moderate in eating and recreation (such as walking, etc.), who is moderate in exertion in actions, and who is moderate in sleep and wakefulness. (VI. 17)

यं लब्ध्वा चापरं लाभं
मन्यते नाधिकं ततः ।
यस्मिन् स्थितो न दुःखेन
गुरुणापि विचाल्यते ।।

Which, having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow. (VI. 22)

तं विद्याद्दुःखसंयोग-
वियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो
योगोऽनिर्विण्णचेतसा ।।

Let that be known by the name of Yoga, the severance from union with pain. This Yoga should

be practised with determination and with undesponding mind. (VI. 23)

असंशयं महाबाहो
मनो दुर्निग्रहं चलम्।
अभ्यासेन तु कौन्तेय
वैराग्येण च गृह्यते ।।

Undoubtedly, O mighty-armed, the mind is difficult to control and restless; but by practice, O Kaunteya, and by dispassion it may by restrained. (VI. 35)

पार्थ नैवेह नामुत्र
विनाशस्तस्य विद्यते।
न हि कल्याणकृत्कश्चि-
द्दुर्गतिं तात गच्छति ।।

O Partha, neither in this world, nor in the next world is there destruction for him the aspirant; none, verily, who does good, O my son, ever comes to grief. (VI. 40)

पूर्वाभ्यासेन तेनैव
ह्रियते ह्यवशोऽपि सः।
जिज्ञासुरपि योगस्य
शब्दब्रह्मातिवर्तते ।।

By that very former practice he is borne on in spite of himself. Even he who merely wishes to know Yoga goes beyond the injunctions of the Vedas. (VI. 44)

मनुष्याणां सहस्रेषु
कश्चिद्यतति सिद्धये।
यततामपि सिद्धानां
कश्चिन्मां वेत्ति तत्त्वतः ।।

Among thousands of men, one, perchance, strives for perfection ; even among those successful strivers only one, perchance, knows Me in essence. (VII. 3)

मत्तः परतरं नान्य-
त्किञ्चिदस्ति धनञ्जय।
मयि सर्वमिदं प्रोतं
सूत्रे मणिगणा इव।।

There is nothing whatsoever higher than I, O Dhananjaya. All this is strung on Me as clusters of gems on a string. (VII. 7)

उदाराः सर्व एवैते
ज्ञानी त्वात्मैव मे मतम्।
आस्थितः स हि युक्तात्मा
मामेवानुत्तमां गतिम्।।

Noble indeed are all these devotees of Mine ; but the wise man, I deem, as My very Self ; steadfast in mind, he is established in Me alone as the supreme goal. (VII. 18)

बहूनां जन्मनामन्ते
ज्ञानवान्मां प्रपद्यते।
वासुदेवः सर्वमिति
स महात्मा सुदुर्लभः।।

At the end of many births the wise man comes to Me, realising that all this is Vasudeva (the innermost Self) ; such a great soul (Mahatma) is very hard to find. (VII. 19)

यं यं वापि स्मरन् भावं
त्यजत्यन्ते कलेवरम्।
तं तमेवैति कौन्तेय
सदा तद्भावभावितः।।

Whosoever at the end leaves the body, thinking upon any being, to that being only he goes, O Kaunteya (son of Kunti), (because) of his constant thought of that being. (VIII. 6)

तस्मात्सर्वेषु कालेषु
मामनुस्मर युध्य च ।
मय्यर्पितमनो बुद्धि-
र्मामेवैष्यस्यसंशयः ॥

Therefore at all times remember Me only and fight. With mind and intellect fixed (or absorbed) in Me, thou shalt doubtless come to me alone. (VIII. 7)

ओमित्येकाक्षरं ब्रह्म
व्याहरन् मामनुस्मरन् ।
यः प्रयाति त्यजन् देहं
स याति परमां गतिम् ॥

Uttering the one-syllabled OM, the Brahman, and remembering Me, he who departs, leaving the body, attains the Supreme Goal. (VIII. 13)

मामुपेत्य पुनर्जन्म
दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः
संसिद्धिं परमां गताः ॥

Having attained Me, these great souls do not again take birth which is the abode of pain and is non-eternal, they having reached the highest perfection (Moksha). (VIII. 15)

आब्रह्मभुवनाल्लोकाः
पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय
पुनर्जन्म न विद्यते ॥

(All) worlds, including the world of Brahma, are subject to returning, O Arjuna; but he who reaches Me, O Kaunteya, has no rebirth. (VIII. 16)

अनन्याश्चिन्तयन्तो मां
ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां
योगक्षेमं वहाम्यहम् ॥

To those men who worship Me alone, thinking of no other, to those ever-united, I secure that which they do not possess (Yoga), and preserve what they already possess (Kshema). (IX. 22)

ये ऽप्यन्यदेवताभक्ता
यजन्ते श्रद्धयान्विताः ।
ते ऽपि मामेव कौन्तेय
यजन्त्यविधिपूर्वकम् ॥

Even those devotees who, endowed with faith, worship other gods, worship Me alone, O son of Kunti, by the wrong method. (IX. 23)

यत्करोषि यदश्नासि
यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय
तत्कुरुष्व मदर्पणम् ॥

Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest, whatever thou practisest as austerity, O Kaunteya, do it as an offering unto Me. (IX. 27)

समोऽहं सर्वभूतेषु
न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या
मयि ते तेषु चाप्यहम् ॥

The same am I to all beings; to Me there is none hateful or dear; but those who worship Me with devotion are in Me and I am also in them. (IX. 29)

मां हि पार्थ व्यपाश्रित्य
येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रा-
स्तेऽपि यान्ति परां गतिम् ॥

For, taking refuge in Me, they, also, who, O Partha, may be of a sinful birth—women, Vaishyas as well as Shudras—even they attain the Supreme Goal. (IX. 32)

किं पुनर्ब्राह्मणाः पुण्या
भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोक-
मिमं प्राप्य भजस्व माम् ॥

How much more (easily) then the holy Brahmanas and devoted royal saints (would attain the goal)! Having obtained this impermanent and unhappy world, do thou worship Me. (IX. 33)

तेषां सततयुक्तानां
भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं
येन मामुपयान्ति ते ॥

To them, ever steadfast, worshipping Me with love, I give the Yoga of discrimination, by which they came to Me. (X. 10)

तेषामेवानुकम्पार्थ-
महमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो
ज्ञानदीपेन भास्वता ॥

Out of mere compassion for them, I, dwelling within their Self, destroy the darkness born of ignorance, by the luminous lamp of knowledge. (X. 11)

अथवा बहुनैतेन
किं ज्ञातेन तवार्जुन।
विष्टभ्याहमिदं कृत्स्न-
मेकांशेन स्थितो जगत् ॥

But of what avail to thee is the knowledge of all these details, O Arjuna? I exist, supporting this whole world by a fraction of Myself. (X. 42)

अद्वेष्टा सर्वभूतानां
मैत्रः करुण एव च।
निर्ममो निरहङ्कारः
समदुःखसुखः क्षमी ॥

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving. (XII. 13)

संतुष्टः सततं योगी
यतात्मा दृढनिश्चयः।
मय्यर्पितमनोबुद्धि-
र्यो मद्भक्तः स मे प्रियः ॥

Ever content, steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect dedicated to Me, he, My devotee, is dear to Me. (XII. 14)

यस्मान्नोद्विजते लोको
लोकान्नोद्विजते च यः।
हर्षामर्षभयोद्वेगै-
र्मुक्तो यः स च मे प्रियः ॥

He by whom the world is not agitated (afflicted), and who cannot be agitated by the world, who is free from joy, envy, fear and anxiety—he is dear to Me. (XII. 15)

अनपेक्षः शुचिर्दक्ष
उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी
यो मद्भक्तः स मे प्रियः ।।

He who is free from wants, who is pure, expert, unconcerned, untroubled, renouncing all undertakings (or commencements)—he who is (thus) devoted to Me is dear to Me. (XII. 16)

यो न हृष्यति न द्वेष्टि
न शोचति न कांक्षति ।
शुभाशुभपरित्यागी
भक्तिमान्यः स मे प्रियः ।।

He who neither rejoices nor hates, nor grieves, nor desires, renouncing good and evil, full of devotion, is dear to Me. (XII. 17)

समः शत्रौ च मित्रे च
तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु
समः संगविवर्जितः ।।

He who is the same to foe and friend, and also in honour and dishonour, who is the same in cold and heat and pleasure and pain, who is free from attachment. (XII. 18)

तुल्यनिन्दास्तुतिमौनी
संतुष्टो येन केनचित् ।
अनिकेतः स्थिरमति-
र्भक्तिमान्मे प्रियो नरः ।।

To whom censure and praise are equal, who is silent, content with anything, homeless, steady-minded, full of devotion—that man is dear to Me. (XII. 19)

अमानित्वमदम्भित्व-
मर्हिसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं
स्थैर्यमात्मविनिग्रहः ॥

Humility, unpretentiousness, non-injury, forgiveness, uprightness, service of the teacher, purity, steadfastness, self-control. (XIII. 7)

इन्द्रियार्थेषु वैराग्य-
मनहङ्कार एव च ।
जन्ममृत्युजराव्याधि-
दुःखदोषानुदर्शनम् ॥

Indifference to the objects of senses, and also absence of egoism, perception of (or reflection on the) evil in birth, death, old age, sickness and pain. (XIII. 8)

असक्तिरनभिष्वङ्गः
पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्व-
मिष्टानिष्टोपवस्तुषु ॥

Non-attachment, non-identification of self with son, wife, home and the rest, and constant even-mindedness on the attainment of the desirable and the undesirable. (XIII. 9)

मयि चानन्ययोगेन
भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्व-
मरतिर्जनसंसदि ॥

Unswerving devotion unto Me by the Yoga of non-separation, resort to solitary places, distaste for the society of men. (XIII. 10)

अध्यात्म ज्ञान नित्यत्वं
तत्त्वज्ञानार्थं दर्शनम् ।
एतज्ज्ञानमिति प्रोक्त-
मज्ञानं यदतोऽन्यथा ।।

Constancy in Self-knowledge, perception of the end of true knowledge;—this is declared to be knowledge, and what is opposed to this is ignorance. (XIII. 11)

ज्योतिषामपि तज्ज्योति-
स्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं
हृदि सर्वस्य विष्ठितम् ।।

That, the Light even of lights, is said to be beyond darkness; knowledge the knowable, the goal of knowledge, seated in the hearts of all. (XIII. 17)

यदा भूतपृथग्भाव-
मेकस्थमनुपश्यति ।
तत एव च विस्तारं
ब्रह्म संपद्यते तदा ।।

When one sees the whole variety of beings as resting in the One, and spreading forth from That (One) alone, one, then, becomes Brahman. (XIII. 30)

समदुःखसुखः स्वस्थः
समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीर-
स्तुल्यनिन्दात्मसंस्तुतिः ।।

Alike in pleasure and pain, who dwells in the Self, to whom a clod of earth, stone and gold are alike, to whom the dear and the undear are alike, firm, the same in censure and praise. (XIV. 24)

मानापमानयोऽस्तुल्य-
स्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी
गुणातीतः स उच्यते ।।

The same in honour and dishonour, the same to friend and foe, abandoning all undertakings—he is said to have crossed beyond the Gunas. (XIV. 25)

न तद्भासयते सूर्यो
न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते
तद्धाम परमं मम ।।

The sun does not shine there, nor the moon, nor fire; having gone thither they return not; that is My Supreme Abode. (XV. 6)

यदादित्यगतं तेजो
जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ
तत्तेजो विद्धि मामकम् ।।

That Light which, residing in the sun, illumines the whole world, that which is in the moon and in the fire —— know that Light to be Mine. (XV. 12)

यस्मात्क्षरमतीतोऽह-
मक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च
प्रथितः पुरुषोत्तमः ।।

As I transcend the perishable and am even higher than the Imperishable; therefore I am declared as the Purushottamà (the Highest Purusha) in the world and in the Veda. (XV. 18)

त्रिविधं नरकस्येदं
द्वारं नाशनमात्मनः।
कामः क्रोधस्तथा लोभ-
स्तस्मादेतत् त्रयं त्यजेत्॥

Triple is the gate of this hell, destructive of the Self —— lust, anger and greed; therefore one should abandon these three. (XVI. 21)

यः शास्त्रविधिमुत्सृज्य
वर्तते कामकारतः।
न स सिद्धिमवाप्नोति
न सुखं न परां गतिम्॥

He who, having cast aside the ordinances of the scriptures, acts under the impulse of desire, attains not perfection, nor happiness, nor the Supreme Goal. (XVI. 23)

देवद्विजगुरुप्राज्ञ-
पूजनं शौचमार्जवम्।
ब्रह्मचर्यमहिंसा च
शारीरं तप उच्यते॥

Worship of the gods, the twice-born, the teachers and of the wise, purity, straightforwardness, celibacy, and non-injury are called the austerity of the body. (XVII. 14)

अनुद्वेगकरं वाक्यं
सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव
वाङ्मयं तप उच्यते ॥

Speech which causes no excitement, truthful, pleasant and beneficial, and the practice of the study of the Vedas are called the austerity of speech. (XVII. 15)

मनःप्रसादः सौम्यत्वं
मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येत-
त्तपो मानसमुच्यते ॥

Serenity of mind, good-heartedness, silence, self-control, purity of nature —— this is called the mental austerity. (XVII. 16)

ॐ तत्सदिति निर्देशो
ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च
यज्ञाश्च विहिताः पुरा ॥

"OM TAT SAT": this has been declared to be the triple designation of Brahman. By that were determined formerly the Brahmanas, the Vedas, and the sacrifices. (XVII. 23)

विविक्तसेवी लघ्वाशी
यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं
वैराग्यं समुपाश्रितः ॥

Dwelling in solitude, eating but little, speech, body and mind subdued, always engaged in meditation and concentration, and taking refuge in dispassion. (XVIII. 52)

ब्रह्मभूतः प्रसन्नात्मा
न शोचति न कांक्षति ।
समः सर्वेषु भूतेषु
मद्भक्तिं लभते पराम् ॥

Becoming Brahman, serene in the Self, he neither grieves nor desires; the same to all beings, he obtains supreme devotion to Me. (XVIII. 54)

ईश्वरः सर्वभूतानां
हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि
यन्त्रारूढानि मायया ॥

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to revolve, as if mounted on a machine. (XVIII. 61)

मन्मना भव मद्भक्तो
मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते
प्रतिजाने प्रियोऽसि मे ॥

Fix thy mind on Me, be devoted to Me, sacrifice to Me, bow down to Me. Thou shalt come to Me alone; truly do I promise unto thee, (for) thou art dear to Me. (XVIII. 65)

सर्वधर्मान् परित्यज्य
मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो
मोक्षयिष्यामि मा शुचः ॥

Abandoning all (other) duties, take refuge in Me alone; I will liberate thee from all sins; grieve not. (XVIII. 66)

यत्र योगेश्वरः कृष्णो
यत्र पार्थो धनुर्धरः।
तत्र श्रीर्विजयो भूति-
र्ध्रुवा नीतिर्मतिर्मम ॥

Wherever is Krishna, the Lord of Yoga, and wherever is Partha, the wielder of the bow, there are prosperity, victory, happiness and firm policy; such is my conviction. (XVIII. 78)

SECTION THREE

MINOR GITAS

ॐ

अनुगीतासारः

ESSENCE OF ANU GITA

This Gita is a part of the Ashwamedha-Parva of the Mahabharata. Arjuna asks Sri Krishna to repeat to him the original (Bhagavad) Gita, as he had forgotten the same since it was delivered to him on the eve of the war. In reply, Sri Krishna says that a repetition of the Gita is impossible, and narrates a story in which are embodied spiritual precepts which form a sequel to the original Bhagavad-Gita.

न क्वचित्सुखमत्यन्तं
न क्वचिच्छाश्वती स्थितिः ।
स्थानाच्च महतो भ्रंशो
दुःखलब्धात्पुनः पुनः ॥

Nowhere can be found permanent happiness. Nowhere is a state ever-enduring. There is, again and again, fall from even a great position which is attained through much suffering and pain. (I. 30)

पुनः पुनश्च मरणं
जन्म चैव पुनः पुनः ।
आहारा विविधा भुक्ताः
पीता नानाविधाः स्तनाः ॥

Again and again there is death. Again and again there is birth. Varieties of foods have been eaten and various mothers' breasts have been sucked.

(I. 32)

मातरो विविधा दृष्टाः
पितरश्च पृथग्विधाः ।
सुखानि च विचित्राणि
दुःखानि च मयाऽनघ ।।

Very many mothers and varieties of fathers have been seen. Wonderful pleasures and terrible pains have also been experienced. (I. 33)

प्रियैर्विवासो बहुशः
संवासश्चाप्रियैः सह ।
धननाशश्च संप्राप्तो
लब्ध्वा दुःखेन तद्धनम् ।।

Separation from the dear ones as well as life with those who are hateable have been experienced. Even though acquired with much effort and suffering, all wealth was lost. (I. 34)

अवमानाः सुकष्टाश्च
परतः स्वजनात्तथा ।
शारीराः मानसा वाऽपि
वेदना भृशदारुणाः ।।

Unbearable insults have been endured, from relatives as well as others. Very dreadful pains of the body and the mind have also been undergone. (I. 35)

प्राप्ता विमाननाश्चोग्रा
वधबन्धाश्च दारुणाः ।
पतनं निरये चैव
यातनाश्च यमक्षये ॥

Extreme forms of disgrace have been borne. Horrible murders and imprisonments have been experienced. Many times were experienced a fall into the hell and sufferings in the abode of Yama. (I. 36)

जरारोगाश्च सततं
व्यसनानि च भूरिशः ।
लोकेऽस्मिन्ननुभूतानि
द्वन्द्वजानि भृशं मया ॥

Many times old age and disease have caused trouble. Much sorrow has been experienced in this world due to the working of the pairs of opposites. (I. 37)

ततः कदाचिन्निर्वेदा-
न्निकारान्निकृतेन च ।
लोकत्रयं परित्यक्तं
दुःखार्तेन भृशं मया ॥

Thus having been cut and torn by subjugation, insult and suffering of all kinds, sunk in heavy sorrow, I have developed disgust for everything, and have renounced the three worlds. (I. 38)

आयुः क्षय परीतात्मा
विपरीतानि सेवते ।
बुद्धिर्व्यावर्तते चास्य
विनाशे प्रत्युपस्थिते ॥

One whose life is coming to an end begins to act in a perverted manner. His intellect gets clouded when his death is near. (II. 7)

सत्त्वं बलं च कालं चा-
विदित्वा चात्मनस्तथा ।
अतिवेलमुपाश्नाति
स्वविरुद्धान्यनात्मवान् ।।

Without considering his condition, strength and time, one possessed by materiality eats at wrong hours what is detrimental to his own self. (II. 8)

यदाऽयमतिकष्टानि
सर्वाण्युपनिषेवते ।
अत्यर्थमपि वा भुङ्क्ते
न वा भुङ्क्ते कदाचन ।।

He undergoes much suffering of all kinds. He either eats very much or never eats at all. (II. 9)

दुष्टान्नामिषपानं च
यदन्योन्यविरोधि च ।
गुरु चाप्यमितं भुङ्क्ते
नातिजीर्णे दिवा पुनः ।।

He eats polluted food and flesh and such foods as are contradictory to one another. He takes heavy meals and overeats even when there is indigestion. (II. 10)

व्यायाममतिमात्रं च
व्यवायं चोपसेवते ।
सततं कर्मलोभाद्वा
प्राप्तं वेगं विधारयेत् ।।

He plays too much and indulges much in sexual intercourse. Due to being controlled by Karmas he acts according to impulses. (II. 11)

रसाभियुक्तमन्नं वा
दिवास्वप्नं च सेवते ।
अपक्वानागते काले
स्वयं दोषान् प्रकोपयेत् ।।

He eats spiced food too much, and sleeps during the day time. Such acts as these excite the personal sins, untimely, even when the hour for death has not yet come. (II. 12)

शुभानामशुभानां च
नेह नाशोऽस्ति कर्मणाम् ।
प्राप्य प्राप्यानुपच्यन्ते
क्षेत्रे क्षेत्रे तथा तथा ।।

Actions, whether good or bad, do not perish. Having been acquired again and again, their fruits are reaped, in different bodies, in the like manner. (III. 1)

यच्च किञ्चित्सुखं तच्च
दुःखं दृष्टमिति स्मरन् ।
संसारसागरं घोरं
तरिष्यति सुदुस्तरम् ।।

He crosses the dreadful ocean of Samsara, very difficult to cross, when he realises that all pleasures are pain only in another form. (III. 33)

यः स्यादेकान्त आसीन-
स्तूष्णीं किञ्चिदचिन्तयन् ।
पूर्वंपूर्वं परित्यज्य
स निरारम्भको भवेत् ।।

Sitting in a lonely place, silent, thinking nothing, gradually renouncing everything one by one, one becomes freed from all actions or initiatives. (IV. 1)

सर्वमित्रः सर्वसहः
शमे रक्तो जितेन्द्रियः ।
व्यपेतभयमन्युश्च
कामहा मुच्यते नरः ।।

That man is liberated, who is a friend of all, who bears everything patiently, who is tranquil and self-controlled, who is devoid of fear and anger, and who is without passions. (IV. 2)

आत्मवत्सर्वभूतेषु
यश्चरेन्नियतः शुचिः ।
अमानी निरभीमानः
सर्वतो मुक्त एव सः ।।

He is indeed liberated all round, who, pure at heart, self-controlled, considers all beings as his own Self, and who is egoless and prideless. (IV. 3)

जीवितं मरणं चोभे
सुखदुःखे तथैव च ।
लाभालाभे प्रियद्वेष्ये
यः समः स च मुच्यते ।।

He is liberated, who is the same in life and death, pleasure and pain, gain and loss, love and hatred. (IV. 4)

न कस्यचित्स्पृहयते
नावजानाति किञ्चन ।
निर्द्वन्द्वो वीतरागात्मा
सर्वथा मुक्त एव सः ।।

He is certainly liberated, who asks for nothing from others, insults none, who is beyond the pairs of opposites, who is devoid of desires. (IV. 5)

अनमित्रश्च निर्बन्धु-
रनपत्यश्च यः क्वचित् ।
त्यक्तधर्मार्थकामश्च
निराकाङ्क्षी च मुच्यते ॥

He is liberated, who has no enemies and no friends, no children, who has abandoned Dharma, Artha and Kama, who has no expectations. (IV. 6)

नैव धर्मी न चाधर्मी
पूर्वोपचितहा च यः ।
क्षीणधातुः प्रशान्तात्मा
निर्द्वन्द्वः स विमुच्यते ॥

He gets liberated, who is neither virtuous nor vicious, who does not hoard anything, who has crucified the flesh, who is serene-souled, who is without the pairs of opposites. (IV. 7)

अकर्मा चाविकाङ्क्षश्च
पश्येज्जगदशाश्वतम् ।
अस्वस्थमवशं नित्यं
जन्ममृत्युजरायुतम् ॥

One, being actionless and desireless, should consider that the whole world is transient, restless, hard to control, always harassed by birth, old age and death. (IV. 8)

अगन्धमरसस्पर्श-
मशब्दमपरिग्रहम् ।
अरूपमनभिज्ञेयं
दृष्ट्वात्मानं विमुच्यते ॥

One gets liberated when one beholds the Self which is odourless, tasteless, touchless, soundless, unseizable, colourless, unknowable. (IV. 10)

विमुक्तः सर्वसंस्कारै-
स्ततो ब्रह्म सनातनम् ।
परमाप्नोति संशान्त-
मचलं नित्यमक्षरम् ।।

When one gets freed from all Samskaras, one, then, attains the eternal Brahman, the Supreme, the Peaceful, the Immovable, the Everlasting, the Imperishable. (IV. 14)

इन्द्रियाणि तु संहृत्य
मन आत्मनि धारयेत् ।
तीव्रं तप्त्वा तपः पूर्वं
मोक्षयोगं समाचरेत् ।।

After abstracting the senses, the mind should be fixed on the Atman. In the beginning severe austerity should be practised; then the Yoga for liberation should be practised. (IV. 17)

यदा हि युक्तमात्मानं
सम्यक् पश्यति देहभृत् ।
न तस्येहेश्वरः कश्चित्
त्रैलोक्यस्यापि यः प्रभुः ।।

When a person clearly beholds the Self as the Absolute Identity, to him there is no Lord, for he himself is the Lord of the three worlds. (IV. 24)

देवानामपि देवत्व-
युक्तः कारयते वशी ।
ब्रह्म चाव्ययमाप्नोति
हित्वा देहमशाश्वतम् ।।

The one who is Self-centred gives godhood even to the gods; he abandons the perishable body and attains the Indestructible Brahman. (IV. 26)

विनश्यत्सु च लोकेषु
न भयं तस्य जायते।
क्लिश्यमानेषु भूतेषु
न स क्लिश्यति केनचित् ॥

When the worlds are destroyed he does not fear from anything; when beings undergo suffering, he is not pained thereby. (IV. 27)

नैनं शस्त्राणि विध्यन्ते
न मृत्युश्चास्य विद्यते।
नातः सुखतरं किञ्चि-
ल्लोके क्वचन दृश्यते ॥

Him the weapons harm not, to him there is no death. No happiness greater than that can be found anywhere in the world. (IV. 29)

सम्यग्युक्तो यदात्मान-
मात्मन्येव प्रपश्यति।
तदैव न स्पृहयते
साक्षादपि शतक्रतोः ॥

When, having been centred in the Self, one sees the Self in the Self, he does not crave even for the position of Indra. (IV. 32)

ज्ञानं त्वेव परं विद्मः
सन्यासं तप उत्तमम्।
यस्तु वेद निराबाधं
ज्ञानतत्त्वं विनिश्चयात्।
सर्वभूतस्थमात्मानं
स सर्वगतिरिष्यते ॥

Knowledge alone is the supreme. Sanyasa is the greatest Tapas. He who knows for certain, the Truth of wisdom, the undisturbed, the Self which is in all beings, is the Source and Refuge of all.

(XX. 16)

ब्रह्म सत्यं तपः सत्यं
सत्यं चैव प्रजापतिः ।
सत्याद्भूतानि जातानि
सत्यं भूतमयं जगत् ।।

Brahman is Truth. Tapas is Truth. The Creator is Truth. All beings are born from Truth. The whole world with its contents is Truth.

(XX. 34)

तस्मात्सत्याश्रया विप्रा
नित्यं योगपरायणाः ।
अतीतक्रोधसंतापा
नियता धर्मसेतवः ।।

The Brahmins, therefore, are rooted in Truth. They are ever devoted to Yoga. They are beyond anger and suffering. They are self-controlled and are the bridges of righteousness. (XX. 35)

अहान्यस्तमयान्तानि
उदयान्ता च शर्वरी ।
सुखस्यान्तं सदा दुःखं
दुःखस्यान्तं सदा सुखम् ।।

The day lasts until sunset. The night lasts until sunrise. Happiness begets sorrow. Sorrow begets happiness. (XXVIII. 18)

सर्वे क्षयान्ता निचयाः
पतनान्ताः समुच्छ्रयाः ।
संयोगाश्च वियोगान्ता
मरणान्तं च जीवितम् ॥

All hoarding is until complete exhaustion. Ascent is until a fall. Union is until separation. Life is until death. (XXVIII. 19)

सर्वं कृतं विनाशान्तं
जातस्य मरणं ध्रुवम् ।
अशाश्वतं हि लोकेऽस्मिन्
सदा स्थावरजङ्गमम् ॥

All action is until destruction. Death is certain for one who is born. All moving and unmoving beings are impermanent in this world.
(XXVIII. 20)

इष्टं दत्तं तपोऽधीतं
व्रतानि नियमाश्च ये ।
सर्वमेतद्विनाशान्तं
ज्ञानस्यान्तो न विद्यते ॥

That which is offered in sacrifice, given in charity, practised penance for, studied, all Vratas and observances,—all these are subject to destruction. There is no end to Wisdom. (XXVIII. 21)

तस्माज्ज्ञानेन शुद्धेन
प्रशान्तात्मा जितेन्द्रियः ।
निर्ममो निरहंकारो
मुच्यते सर्वपाप्मभिः ॥

Therefore one who is purified through Wisdom, tranquil-minded, self-controlled, without "mine"-ness, without egoism,—is freed from all sins.
(XXXVIII 22)

लाभेन च न हृष्येत
नालाभे विमना भवेत् ।
न चातिभिक्षां भिक्षेत
केवलं प्राणयात्रिकः ।।

(The Bhikshu) should not feel exhilarated when he gains anything; nor should he be depressed at a loss. He should not eat Bhiksha much, for he is expected to keep only his Pranas intact. (XXX. 20)

संन्यासं तप इत्याहु-
र्वृद्धा निश्चितवादिनः ।
ब्राह्मणा ब्रह्मयोनिस्था
ज्ञानं ब्रह्म परं विदुः ।।

Those who speak the Truth say that Sannyasa is Penance. The Brahmins who are merged in Brahman say that Knowledge is Brahman and Supreme. (XXXI. 1)

ज्ञानेन तपसा चैव
धीराः पश्यन्ति तत्परम् ।
निर्णिक्तमनसः पूता
व्युत्क्रान्तरजसोऽमलाः ।।

Through wisdom and penance, the heroes behold that Supreme, they, the stable-minded, the pure, freed from Rajas and without dirt. (XXXI. 3)

तपसा क्षेममध्वानं
गच्छन्ति परमेश्वरम् ।
संन्यासनिरता नित्यं
ये च ब्रह्मविदो जनाः ।।

Those who are always established in Sannyasa, who are the knowers of Brahman, through penance, they walk on the blessed path and reach the Supreme Lord. (XXXI. 4)

द्व्यक्षरस्तु भवेन्मृत्यु-
स्त्र्यक्षरं ब्रह्म शाश्वतम् ।
ममेति च भवेन्मृत्यु-
र्न ममेति च शाश्वतम् ॥

Two letters lead to death. Three letters lead to the eternal Brahman. "Mama"—"mine" leads to death. "Na-Mama"—"not mine" leads to Eternity. (XXXV. 29)

कर्म केचित्प्रशंसन्ति
मन्दबुद्धितया नराः ।
ये तु वृद्धा महात्मानो
न प्रशंसन्ति कर्म ते ॥

Some dull-witted people praise Karma. The wise great-souled ones never praise Karma. (XXXV. 30)

कर्मणा जायते जन्तु-
र्मूर्तिमान् षोडशात्मकः ।
पुरुषं ग्रसते विद्या
तद्ग्राह्यममृताशिनम् ॥

A being is born with body and sixteen parts due to Karma. It partakes of the immortal Purusha, the knowable, through the possession of Knowledge. (XXXV. 31)

तस्मात्कर्मसु निःस्नेहा
ये केचित्पारदर्शिनः ।
विद्यामयोऽयं पुरुषो
न तु कर्ममयः स्मृतः ॥

Therefore, those who have the vision of the Truth beyond, do not make friendship with Karma. This Self is full of Knowledge, not full of Karma. (XXXV. 32)

य एवममृतं नित्य-
मग्राह्यं शश्वदक्षरम् ।
वश्यात्मानमसंश्लिष्टं
यो वेद न मृतो भवेत् ।।

He never dies who knows, thus, the immortal, the eternal, the ungraspable, the imperishable, the dear Self, the unattached. (XXXV. 33)

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ब्रह्मगीतासारः

ESSENCE OF BRAHMA GITA

The Brahma Gita is a part of the Nirvana Prakarana of the Yoga-Vasishtha. It is a conversation between sage Vasishtha and Sri Rama. This Gita is highly philosophical and treats of the highest Reality or Existence. The nature of Brahman, the world and the soul is clearly expounded.

There is only the Eternal Brahman in truth. Nothing else really exists. The world is only a misrepresentation or an appearance of Brahman. The individual is a bubble in the ocean of Brahman. The whole world is a long dream and is utterly unsubstantial. Only Brahman, the Absolute Undifferentiated Mass of Satchidananda, exists. The realization of this one essence of Truth is the attainment of Eternal Life. This is the gist of the Brahma Gita.

श्रीवसिष्ठ उवाच :

चित एव यथा स्वप्ने
भवेत्काष्ठोपलादिता ।
चिदाकाशस्य सर्गादौ
तथैवावयवादिता ।।

Sri Vasishtha said :

Just as the individual consciousness alone appears as wood, stone etc. in the dream state, so also the

one Infinite Consciousness alone puts on the differences of creation, and the like. (I. 9)

चेतनाचेतनात्मैकं
पुरुषस्य यथा वपुः।
नखकेशजलाकाश-
धर्ममाकारभासुरम् ॥
चेतनाचेतनात्मैकं
तथा सर्वात्मनो वपुः।
जङ्गमं स्थावरमयं
किन्तु नित्यमनाकृति ॥

Just as the individual is made up of both consciousness and the unconscious body with its nails, hairs and water, space and other forms of appearance, similarly the Absolute is Consciousness and appears as the cosmic insentient body of the universe with its moving and unmoving inhabitants. By itself, the Absolute is eternally formless. (I. 10 & 11)

चिन्मात्राकाशमेवेदं
न द्रष्टास्ति न दृश्यता।
इति मौनमलं स्वप्न-
द्रष्टुर्यत्सा प्रबुद्धता ॥

All this is the Infinite Consciousness alone, and there is neither the perceiver nor the perceived. This is the great Silence and this is the state of the great waking up of the dreaming man (the ignorant Jiva). (I. 13)

नाहं तरङ्गः सलिल-
महमित्येव युक्तितः।
बुद्धं येन तरङ्गेन
कुतस्तस्य तरङ्गता ॥

When one feels "I am not a wave; I am the ocean itself" through logical reasoning, then how can that wave remain as a wave? (I. 17)

ब्रह्मणोऽस्य तरङ्गत्व-
मिवाभानं यतस्ततः ।
तरङ्गत्वातरङ्गत्वे
ब्राह्म्यौ शक्ती स्थितिं गते ॥

The One Brahman alone appears as a wave. The being of the wave and the being of the ocean are the two powers of the one Brahman alone appearing. (I. 18)

चिद्व्योम्नोऽत्यजतो रूपं
स्वप्नवद् व्यस्तवेदनम् ।
तदिदं हि मनो राम
ब्रह्मेत्युक्तः पितामहः ॥

The creator Brahma is the cosmic mind which is the dream-consciousness of the Infinite Reality which, by itself, does not abandon its form of absoluteness (in spite of creation). (I. 19)

चिद्व्योम्नः कचनं कान्तं
यद्विराडिति शब्दितम् ।
भवेत्सङ्कल्पपुरव-
त्तस्य कुर्यान्मनोऽपि वै ॥

The grand dazzling of the Infinite Consciousness is called the universal Lord (Virat or Ishwara), who is like a city created by imagination, and his creations are also equally mental. (I. 26)

सर्गः स्वप्नः स्वप्न एव
जाग्रद्देहः स एव च ।
घनं सुषुप्तं तैमिर्या-
द्यथा संवेदनं भवेत् ।।

Creation is a dream. Waking also is a dream. The body is a dream. Just as the mass of sleep is disturbed by dream, so also the empirical consciousness is due to the apparent movement in the Absolute Consciousness. (I. 27)

यच्च चेतच्चिदाकाशे
स्वयं कचकचायते ।
तदेतज्जगदित्येवं
तेनात्मैवानुभूयते ।।

The self-refracting dazzle of the One Consciousness alone appears as the universe of plurality. It is the Self alone that is experienced as the universe. (I. 31)

विराडात्मैवमाकाशं
भाति चिन्मयमाततम् ।
स्वभावस्वप्ननगरं
नगनागमयात्मकम् ।।

The supreme creator of the world and the space are the one Mass of Consciousness appearing. They all are by nature like the constructions in the dream of the self, the world with its mountains and elephants, which is only a dream. (I. 32)

सर्गादौ स्वप्नसंवित्त्या
चिदेवाभाति केवला ।
जगदित्यवभासेव
ब्रह्मैवातो जगत्त्रयम् ।।

Just as varieties of objects are created in one's personal dream, so also the creation of this universe is only a dream in the Absolute Consciousness. The world is only an appearance. The three worlds are, therefore, Brahman only. (II. 1)

सर्गास्तरङ्गा ब्रह्माब्धे-
स्तेषु संवेदनं द्रवः ।
सर्गान्तरं सुखाद्यात्म
द्वैतैक्यादीतरत्कुतः ॥

Worlds are waves in the Brahman-Ocean. All the individuals are the overflow of these waves. The other forms of this diversifying creation and the unifying consciousness of Bliss are all That. Hence duality and its opposition have no existence. (II. 2)

जाग्रति स्वप्ननगरं
यादृक् तादृगिदं जगत् ।
परिज्ञातं भवेदत्र
कथमास्था विवेकिनः ॥

This world, when properly known through reflection, is just what dream objects are in the waking condition. How can there be desire, then, for one possessing discrimination? (II. 4)

निर्विकल्पं परं जाड्यं
सविकल्पं तु संसृतिः ।
ध्यानं तेन समाधानं
न संभवति किञ्चन ॥

The state of Nirvikalpa is the condition of supreme indifference. Savikalpa is the condition of being alive to the relative universe. Neither concentra-

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tion nor meditation, in these relative states, can reach the ultimate consciousness. (II. 10)

तस्मात्सम्यक्परिज्ञानाद्
भ्रान्तिमात्रं विवेकिनः ।
सर्गात्यन्तासंभवतो
यो जीवन्मुक्ततोदयः ।।

The Jivanmukta comes into being through this highest discrimination and correct knowledge which recognises the utter impossibility of world-creation because of its being a mere illusion. (II. 13)

तदनन्तसुषुप्ताख्यं
तत्तुरीयमिति स्मृतम् ।
तन्निर्वाणमिति प्रोक्तं
तन्मोक्ष इति शब्दितम् ।।

The highest state of existence is the limitless silence (like sleep). It is called Turiya and Nirvana, and is also termed Moksha. (II. 15)

सम्यग्बोधैकघनता
यासौ ध्यानमिति स्मृतम् ।
दृश्यात्यन्तासंभवात्म-
बोधमाहुः परं पदम् ।।

That condition of being in the Mass of Eternal Wisdom alone is the zenith of meditation. It is the state where all objective being is gone to utter annihilation. That Absolute Knowledge is the Supreme Goal. (II. 16)

तच्च नोपलवज्जाड्यं
न सुषुप्तोपमं भवेत् ।
न निर्विकल्पं न च वा
सविकल्पं न वाऽप्यसत् ।।

It is not inert like a stone. It is not unconscious like sleep. It is neither Nirvikalpa nor Savikalpa; nor is it non-existent. (II. 17)

दृश्यात्यन्तासंभवात्म
तदेवाद्यं हि वेदनम्।
तत्सर्वं तन्न किञ्चिच्च
तद्वदेवाङ्ग वेत्ति तत्॥

It is the extreme non-existence of all forms of objectivity. That alone is the original (genuine) Consciousness. That is Everything and That is Nothing. Only That knows That. (II. 18)

सम्यक्प्रबोधान्निर्वाणं
परं तत्समुदाहृतम्।
यथास्थितमिदं विश्वं
तत्रालं प्रलयं गतम्॥

This whole perceptible universe in That is in a state of total dissolution. It is the Peace of Truth-Consciousness. It is the Highest Existence. (II. 19)

न तत्र नानाऽनाना न
न च किञ्चिन्न किञ्चन।
समस्तसदसद्भाव-
सीमान्तः स उदाहृतः॥

There is nothing many or one. It is naught; it is the all. It is the extreme end of and beyond all conceptions of being and non-being. (II. 20)

न शाम्यति तपस्तीर्थै-
र्भ्रान्तिर्नाम कदाचन।
तपस्तीर्थादिना स्वर्गाः
प्राप्यन्ते न तु मुक्तता॥

The delusion of world-perception cannot be overcome through austerities and pilgrimages. Austerities and sacred baths may bring heavenly life, but never Liberation. (II. 26)

भ्रान्तिः शाम्यति शास्त्रार्था-
त्सम्यग्बुद्ध्यावलोकितात् ।
आत्मज्ञानमयान्मोक्षो-
पायादेवेह नान्यतः ।।

Delusion is overcome through understanding the sacred texts and profound meditation on their meaning. Liberation is possible only through Self-Knowledge and not through any other means. (II. 27)

असदेवानुभूरित्थ-
मेवेदं भासते जगत् ।
स्वप्नाङ्गनासङ्ग इव
शान्तं चिद्व्योम केवलम् ।।

The world is unreal like the woman that is enjoyed in one's dream. The Truth is that the Peace of Infinite Consciousness alone reigns supreme. (III. 3)

यदेतद्वेदनं शुद्धं
तदेव स्वप्नपत्तनम् ।
जगत्तदेव सर्गादौ
पृथ्व्यादेः संभवः कुतः ।।

Objective consciousness itself is a dream-construction. Then, how can there be earth etc., and how can there be creation ? (III. 6)

चिन्मात्रैकैककलनं
ततमेवात्मनात्मनि ।
चिदाकाशश्चिदाकाशे
तदिदं स्वमलं वपुः ॥

That movement of Consciousness is a sport for Itself in Itself. It is the Infinite Reality appearing in the Infinite Reality. This all is the Form of that perfectly Pure Being. (III. 11)

यदेव तत्परं ब्रह्म
सर्वरूपविवर्जितम् ।
तदेवैकं तथारूप-
मेवं सर्वतया स्थितम् ॥

That One Supreme Formless Brahman alone in its Self-same state is this entire formed universe of manifold characteristics. (III. 15)

ब्रह्मैवात्मनि चिद्भावा-
ज्जीवत्वमिव कल्पयत् ।
रूपमत्यजदेवाच्छं
मनस्तामिव गच्छति ॥

The One Brahman alone is, by its nature, appearing as the individual fictitious self. The Eternal which never changes its nature appears as if it is a differentiated psychic being. (III. 17)

नेह पृथ्व्यादि नो देहो
न चैवान्यास्ति दृश्यता ।
जगत्तया केवलं खं
मनः कचकचायते ॥

There is no earth here. There is no body. There is nothing at all to be seen. The one being of the

mind alone has spread itself as this expansive universe, and is ever fluctuating. (III. 22)

विचार्यदृष्टयैतदपि
न किञ्चिदपि विद्यते ।
केवलं भाति चिन्मात्र-
मात्मनात्मनि निर्घनम् ।।

When properly reflected over, it will be found that nothing at all exists here, not even the mind. Only the One Mass of Consciousness-Absolute is shining by Itself in Itself. (III. 23)

तद्यथास्थितमेवेदं
विद्धि शान्तमशेषतः ।
अजातमजरं व्योम
सौम्यं समसमं जगत् ।।

Know that this all is the absolutely Peaceful Eternal Reality. The birthless, the decayless, the Absolute, the Grand, the Homogeneous Truth is this world. (III. 34)

सुषुप्तं स्वप्नवद्भाति
भाति ब्रह्मैव सर्गवत् ।
सर्वमेकं शिवं शान्तं
नानेवापि स्थितं स्फुरत् ।।

Brahman appears as the world (of creation) even as sleep passes into dream. But all this is the one blissful, peaceful Reality. When it shines it appears to become manifold. (III. 38)

अनर्थेनाविचारेण
वयः कुर्यान्न भस्मसात् ।
बोधेन ज्ञानसारेण
दृश्यं कर्तव्यमात्मसात् ।।

One's precious life should not be reduced to ashes through foolish imaginations. Through the supreme Wisdom, the Essence of Knowledge, one should merge the entire existence in the Self. (III. 77)

आयुषः क्षण एकोऽपि
सर्वरत्नैर्न लभ्यते ।
नीयते तद्वृथा येन
प्रमादः सुमहानहो ।।

Even a moment of one's life cannot be purchased for all the wealth of the universe put together. If any one wastes his precious life, uselessly, his error is really unpardonable. (II. 78)

नेह प्रवर्तते किञ्चि-
न्न च नाम निवर्तते ।
स्थितमेकमनाद्यन्तं
ब्रह्मैव ब्रह्म खात्मकम् ।।

Here nothing ever comes forth. Nothing ever disappears. The one beginningless and endless Absolute Brahman only exists. (V. 9)

किं कस्य कारणं केन
किमर्थं भवतु क्व वा ।
किं कस्य कारणं केन
किमर्थं मास्तु वा क्वचित् ।।

What is the cause of what, through what, and for what purpose, and where ? This question has no basis (for all is Brahman). (V. 10)

अतज्ज्ञो नाम नास्त्येव
तावत्तज्ज्ञजनं प्रति ।
असतो व्योमवृक्षस्य
विचारः कीदृशस्ततः ।।

There is none ignorant, there is none knowing. How can one talk of the tree grown in the sky, as it is unreal? (V. 14)

नेह किञ्चिन्न नामास्ति
वस्तु सप्रतिघं क्वचित् ।
सर्वदा सर्वमेवेदं
शान्तमप्रतिघं ततम् ।।

There is not a single being here existing as a differentiated entity. At all times, the entirety of existence is the one Peaceful, Undifferentiated Brahman. (VI. 21)

शुद्धं संविन्मयं सर्वं
शान्तमप्रतिघात्मकम् ।
पदार्थजातं पृथ्व्यादि
स्वप्नसङ्कल्पयोरिव ।।

The Pure, the Ocean of Wisdom, the Absolute, the Tranquil, the Undifferentiated Reality seems as if it is the materiality of the earth, etc., which is only a dream or imagination. (VI. 22)

आदावन्ते च नास्तीदं
कारणाभावतोऽखिलम् ।
भ्रान्त्यात्मा वर्तमानापि
भाति चित्स्वप्नगा यथा ।।

This universe does not exist either in the beginning or in the end, for it has no cause whatsoever. Hence, even in the present (in the middle) it is only an illusory presentation like dream-perceptions. (VI. 23)

द्यौः क्षमा वायुराकाशं
पर्वताः सरितो दिशः ।
महता कारणौघेन
बोधमप्रतिघं विदुः ॥

The heaven, the earth, the air, the sky, the mountains, the rivers, the different quarters, —— all these are known to be the great Flood of the Supreme Undifferentiated Consciousness only.
(VI. 24)

संविन्मयत्वाज्जगतां
तेषां भूम्यचलादि तत् ।
सर्वं चिदात्मकं विद्धि
नो चेदन्यत्किमुच्यताम् ॥

Since all the worlds are only the Consciousness Mass merely, their earths, the mountains —— all these are the luminous light of Consciousness only. What else can be said about these ? (VI. 42)

चिद्वृक्षाश्चिन्मही चिद्द्यौ-
श्चिदाकाशं चिदद्रयः ।
नाचित्त्वचित्संभवति
तेष्वैन्दवजगत्स्विव ॥

The trees are the Brahman-Consciousness. The earth is the Brahman-Consciousness. The heaven is the Brahman-Consciousness. The sky is the Brahman-Consciousness. The mountains are the Brahman-Consciousness. Nothing that is not the Brahman-Consciousness can ever exist.
(VI. 48)

यावद्यावदियं दृष्टिः
शीघ्रं शीघ्रं विलोक्यते ।
तावत्तावदिदं दुःखं
शीघ्रं शीघ्रं विलीयते ॥

As one gradually develops this steady perception of the One Brahman-Consciousness everywhere, so gradually do his sorrows disappear completely in a short time. (VI. 59)

दीर्घदुष्कृतमूढाना-
मिमां दृष्टिमपश्यताम् ।
संसृतिर्वज्रसारेयं
न कदाचित्प्रशाम्यति ॥

The fools who lead a very unfortunate life, who have not got this perception of the Brahman-Consciousness,—to them this long Samsara is hard and real like Vajra, and it never comes to an end. (VI. 61)

स्थितं चिद्व्योम चिद्व्योम्नि
शान्ते शान्तं समं स्थितम् ।
स्थितमाकाशमाकाशे
ज्ञप्तिर्ज्ञप्तौ विजृम्भते ॥

The Absolute Consciousness is existing in the Absolute Consciousness. Silence is existing in Silence. The Infinite is existing in the Infinite. Wisdom is blossoming in Wisdom. (VII. 3)

संवित्करौ शिरः संवित्
संविदिन्द्रियवृन्दकम् ।
शान्तमप्रतिघं सर्वं
न सप्रतिघमस्ति हि ॥

The hands are the Pure Consciousness. The head is the Pure Consciousness. The senses are the Pure Consciousness. All this is the Peaceful Undivided Essence. Nothing is divided here.

(VII. 6)

द्रष्टा दृश्यं दर्शनं च
चिद्भानं परमार्थकम् ।
शून्यस्वप्न इवाभाति
चिद्व्योमैकमतो जगत् ॥

The seer, seeing and the seen are all the shining of the Consciousness of the Absolute Reality. Everything perceived is an empty dream. Hence, all this universe is only the Infinite Consciousness.

(VII. 18)

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जनकगीतासारः

ESSENCE OF JANAKA GITA

The Janaka Gita is a part of the Upashanti Prakarana of the Yogavasishtha. It is a soliloquy by king Janaka after his hearing the song sung by the Siddhas near his palace.

The world is an empty shadow characterised by impermanence and death. Life as an individual is most miserable, and life as the Absolute is the only thing worth striving for. Intellectual knowledge is nothing before Intuitional Wisdom. Everything passes away and nothing is seen to last for ever. The world is an evil dream and human life is very wretched. Brahman-Realization is attained through discrimination and profound meditation. This is the gist of the Janaka Gita.

जनक उवाच :

प्रत्यब्दं प्रतिमासं च
प्रत्यहं च प्रतिक्षणम् ।
सुखानि दुःखपिण्डानि
दुःखानि तु पुनः पुनः ॥

Janaka said :

Every year, every month, every day, and every moment, huge masses of pain and sorrow come in

the form of pleasures. But in reality they are for grief only. (I. 13)

कस्मादकस्मान्मोहोऽय-
मागतो धीमतोऽपि मे ।
असितः पिहितालोको
भास्कराग्रमिवाम्बुदः ॥

Even with all my intelligence, this great delusion has overpowered me now, just as a dark cloud obstructs the expression of the radiance of the sun. (I. 17)

क इमे मे महाभोगाः
क इमे मम बान्धवाः ।
बालो भूतमयेनेव
संकेतेनाहमाकुलः ॥

What are all these, my great enjoyment! What are these, my relatives! Even as a child is obsessed by a ghost, I am deluded by the sense of individuality. (I. 18)

यातु तिष्ठतु वा सम्यङ
ममतां प्रति को ग्रहः ।
बुद्बुदश्रीरिवैषा हि
मिथ्यैवेत्थमुपस्थिता ॥

Let my possessions go away or stand as they are; what is all this to me? Why should I love all these things? Like bursting bubbles are all my riches; they are totally unreal. (I. 20)

ते महाविभवा भोगा-
स्ते सन्तः स्निग्धबान्धवाः ।
सर्वं स्मृतिपथं प्राप्तं
वर्तमानेऽपि का धृतिः ॥

All my grandeur and enjoyment, all my friends, companions and relatives, —— all these are mere imaginations. What attachment can I have for all these imaginary things ? (I. 21)

क्व धनानि महीपानां
ब्रह्मणः क्व जगन्ति वा ।
प्राक्तनानि प्रयातानि
केयं विश्वस्तता मम ।।

Where are all the riches of kings ? Where are all the worlds created by Brahma ? All these are destroyed and dissolved (in the eternal process of time). How can I have faith in all these things ? (I. 22)

गिलितानीन्द्रलक्षाणि
बुद्बुदानीव वारिणि ।
मां जीवितनिबद्धास्थं
विहसिष्यन्ति साधवः ।।

Millions of Indras have been swallowed up like bubbles in the ocean of eternity. Wise men will laugh at me for my having pinned my faith to earthly life. (I. 23)

ब्रह्मणां कोटयो याता
गताः सर्गपरम्पराः ।
प्रयाताः पांसुवद्भूपाः
का धृतिर्मम जीविते ।।

Millions of Brahmas have passed away. Several cycles of creation have elapsed. Kings of the earth have disappeared like particles of dust. Where is the confidence, then, in my life and its stability ? (I. 24)

संसाररात्रिदुःस्वप्ने
चेत्ये देहमये भ्रमे ।
आस्थां चेदनुबध्नामि
तत्रेमां तु धिगस्थितिम् ॥

The world is an evil dream in the dark night of Samsara, and the sensuous body is but a misconception of the mind. If I rely on these things, then fie upon my unstability. (I. 25)

अयं सोऽहमिति व्यर्थ-
कल्पनाऽसत्स्वरूपिणी ।
अहङ्कारपिशाचेन
किमज्ञवदहं स्थितः ॥

"He is that", "I am this", —— all these foolish conceptions are born of mere imagination which is unreal. It is the outcome of the devil of egoism. Oh! Why am I so ignorant as this! (I. 26)

हतं हतमिदं कस्मा-
दायुराततयानया ।
पश्यन्नपि न पश्यामि
सूक्ष्मया काललेखया ॥

Life is every moment blasted by the powerful blows of time which is working silently; even while seeing this, I am as though blind to it. (I. 27)

पादपीठे कृतेशानाः
शार्ङ्गिक्रीडनकन्दुकाः ।
कालकापालिका ग्रस्ताः
किमास्थे मयि वल्गसि ॥

Those great beings who used Sivas and Vishnus as mere servants and play-toys, —— even such

mighty and formidable manifestations have been rooted out by Time! O love for life! Why do you unnecessarily dance in me? (I. 28)

कष्टात्कष्टतरं प्राप्तो
दुःखाद्दुःखतरं गतः ।
अद्यापि न विरक्तोऽस्मि
हा धिङ मामधमाशयम् ।।

Difficulties after difficulties have bothered me. Sorrows after sorrows have tormented me. Even now I do not have dispassion! Ah! Fie upon me who am the most wretched of beings. (I. 31)

येषु येषु दृढा बद्धा
भावना भव्यवस्तुषु ।
तानि तानि विनष्टानि
दृष्टानि किमिहोत्तमम् ।।

In whatever objects faith was placed and heart was set with love, all those have perished even while being seen! What, then, is good here on earth? (I. 32)

येषु येषु पदार्थेषु
धृतिं बध्नाति मानवः ।
तेषु तेष्वेव तस्यायं
दृष्टो नाशोदयो भृशम् ।।

In whatever objects man centres his love, those objects themselves turn to be the roots of his own quick destruction. (I. 34)

अज्ञानैकहतो बाल्ये
यौवने वनिताहतः ।
शेषे कलत्रचिन्तार्तः
किं करोति कदा जडः ।।

In childhood one is under the sway of ignorance. In youth he is overpowered by woman. The rest of his life is assaulted by worries of family. What can this fool do at any time? (I. 36)

आगमापायि विरसं
दशावैषम्यदूषितम् ।
असारसारं संसारं
किं तत्पश्यति दुर्मतिः ॥

Essenceless at all times, affected by the miseries of life's changing conditions, transient, dry and worthless is this Samsara. Yet, the fool does not see this. (I. 37)

कोऽसौ स्वर्गोऽस्ति भूमौ वा
पाताले वा प्रदेशकः ।
न यत्राभिभवन्त्येता
दुर्भ्रमयं श्वापदः ॥

Where is that place in heaven or on earth or in the nether land, in which one is not overtaken by these misfortunes! (I. 39)

सतोऽसत्ता स्थिता मूर्ध्नि
मूर्ध्नि रम्येष्वरम्यता ।
सुखेषु मूर्ध्नि दुःखानि
किमेकं संश्रयाम्यहम् ॥

Non-being is sitting on the head of being. Ugliness is seated on the top of beauty. Above pleasures are seated sorrows. How can I resort to any of these? (I. 41)

जायन्ते च म्रियन्ते च
प्राकृताः क्षुद्रजन्तवः ।
धरा तैरेव नीरन्ध्रा
दुर्लभाः साधुसाधवः ॥

The whole earth is undividedly (very densely) populated by the petty creatures, the worldly-minded, who are born and die in great numbers. It is difficult to find really good and wise people. (I. 42)

येषां निमेषणोन्मेषै-
जंगतां प्रलयोदयौ ।
तादृशाः पुरुषाः सन्ति
मादृशां गणनैव का ॥

There are persons whose opening and shutting of eyelids constitute the creation and destruction of many universes. What are people like me before them? (I. 44)

काकतालीययोगेन
संपन्नायां जगत्स्थितौ ।
धूर्तेन कल्पिता व्यर्थं
हेयोपादेयभावना ॥

This universe is only an accidental presentation. In this illusion, the fool vainly creates the difference between the desirable and the undesirable. (I. 49)

इयत्ताच्छिन्नतप्तासु
सुखनाम्नीषु दृष्टिषु ।
कास्वेतास्वनुरक्तोऽस्मि
पतङ्गोऽग्निशिखास्विव ॥

Just as a moth is interested in falling into fire, so also I am attached to these apparent pleasures which can never bring permanent satisfaction and which bring agitation and bewilderment. (I. 50)

वरमेकान्तदाहेषु
लुठनं रौरवाग्निषु।
न त्वालूनविवर्तासु
स्थितं संसारवृत्तिषु ॥

It is better to get oneself burnt in concentrated hell-fires than suffer through the enterprises of Samsara where one is tossed up and down by pain and grief. (I. 51)

अकृत्रिममहादुःखे
संसारे ये व्यवस्थिताः।
त एतेऽन्यानि दुःखानि
जानते मधुराण्यलम् ॥

Those unfortunate beings who have fallen into the terrible great pains and sorrows of Samsara, —— they will certainly consider all other sufferings as very sweet enjoyments. (I. 53)

प्रबुद्धोऽस्मि प्रहृष्टोऽस्मि
दृष्टश्चोरोऽयमात्मनः।
मनो नाम निहन्म्येनं
मनसास्मि चिरं हृतः ॥

Oh! Now I have opened my eyes. Now I am happy. Now the thief who steals the Atman is found out. This mind is the thief; I shall kill him now. Since long have I been troubled by this thief. (I. 60)

विविधैः साधुभिः सिद्धै-
रहं साधु प्रबोधितः।
आत्मानमनुगच्छामि
परमानन्दसाधनम् ॥

I have now been properly awakened by the wise great Siddhas. I will now resort to the Self which is the Source of Supreme Bliss. (I. 63)

अयमहमिदमाततं ममेति
स्फुरितमपास्य बलादसत्यमन्तः ।
रिपुमतिबलिनं मनो निहत्य
प्रशममुपैमि नमोऽस्तु ते विवेक ॥

O Discrimination! Prostration to thee. Now I will completely dispel by force the unreal conceptions of "I am this", "this possession is mine", etc., and killing the extremely powerful mind-enemy, I will attain to Peace. (I. 65)

ॐ

श्री रा म गी ता सा रः

ESSENCE OF RAMA GITA

(From Adhyatma-Ramayana)

This Gita occurs in the Adhyatma-Ramayana. It is a conversation between Sri Rama and his brother Sri Lakshmana. It expounds the Advaita-Vedanta with its different principles of Jiva, Avidya, Ishwara, Maya, etc., and the process of the realization of the Eternal Being, the Brahman.

श्री राम उवाच :

क्रिया शरीरोद्भवहेतुरादृता
प्रियाप्रियौ तौ भवतः सुरागिणः ।
धर्मेतरौ तत्र पुनः शरीरकं
पुनः क्रिया चक्रवदीर्यते भवः ।।

Sri Rama said :

All works lead to further bondage and rebirth. Due to love and hatred these actions appear to be different from one another. Man does good and bad actions through attachment, and thus gets more and more births. There is again action after rebirth. In this way the course of worldly life revolves like a wheel. (8)

अज्ञानमेवास्य हि मूलकारणं
तद्धानमेवात्र विधौ विधीयते ।
विद्यैव तन्नाशविधौ पटीयसी
न कर्म तज्जं सविरोधमीरितम् ।।

The root cause of this is ignorance; removal of ignorance is the only means for destroying this course of worldly life. Knowledge alone is capable of annihilating this ignorance. Action cannot destroy it, for it is born of ignorance and is not its contrary or opposite. (9)

नाज्ञानहानिर्न च रागसंक्षयो
भवेत्ततः कर्म सदोषमुद्भवेत् ।
ततः पुनः संसृतिरप्यवारिता
तस्माद्बुधो ज्ञानविचारवान् भवेत् ।।

The performance of action does not destroy either ignorance or attachment. It leads to further pain of embodiment. Therefore a wise man should abandon action which is full of defects and devote himself to knowledge and meditation. (10)

तस्मात्त्यजेत्कार्यमशेषतः सुधी-
र्विद्याविरोधान्न समुच्चयो भवेत् ।
आत्मानुसंधानपरायणः सदा
निवृत्तसर्वेन्द्रियवृत्तिगोचरः ।।

Therefore, let the wise man abandon all works. There can be no combination of knowledge with work, because work is opposed to knowledge. Let him withdraw the senses from all objects and devote himself always to the attainment of Self-realization. (16)

यदा परात्मात्मविभेदभेदकं
विज्ञानमात्मन्यवभाति भास्वरम् ।
तदैव माया प्रविलीयतेजसा
सकारका कारणमात्मसंसृतेः ॥

When one attains the Supreme Light of Knowledge in the Self, which destroys the idea of the separateness of the supreme Self and the individual soul, then Maya along with its offshoots, which causes birth and rebirth and action, vanishes immediately. (18)

श्रुतिप्रमाणाभिविनाशिता च सा
कथं भविष्यत्यपि कार्यकारिणी ।
विज्ञानमात्रादमलाद्वितीयत-
स्तस्मादविद्या न पुनर्भविष्यति ॥

When ignorance has been annihilated by knowledge which is mere luminosity, pure and non-dual, it cannot once again appear; how can Avidya cause again actions when it is once destroyed through the knowledge derived from the Srutis? (19)

सा तैत्तिरीयश्रुतिराह सादरं
न्यासं प्रशस्ताखिलकर्मणां स्फुटम् ।
एतावदित्याह च वाजिनां श्रुति-
र्ज्ञानं विमोक्षाय न कर्मसाधनम् ॥

The Taittiriya Upanishad has zealously declared that one should certainly renounce all actions. The Brihadaranyaka Upanishad also said that knowledge alone leads to Moksha, and never any action that is done. (21)

श्रद्धान्वितस्तत्त्वमसीति वाक्यतो
गुरोः प्रसादादपि शुद्धमानसः ।
विज्ञाय चैकात्म्यमथात्मजीवयोः
सुखी भवेन्मेरुरिवाप्रकम्पनः ॥

Let one, full of faith and pure-minded, acquiring the grace of the Guru, know the oneness of the Jiva with Brahman, through the great sentence "Tat Twam Asi" (Thou art That), and be happy and stable like the Meru Mountain. (24)

आदौ पदार्थावगतिर्हि कारणं
वाक्यार्थविज्ञानविधौ विधानतः ।
तत्त्वंपदार्थौ परमात्मजीवका-
वसीति चैकात्म्यमथानयोर्भवेत् ॥

The way of realising the significance of this sentence is the knowledge of the meaning of the three words therein. "Tat" and "Twam" stand for the Supreme Self and the individual self; "Asi" signifies the identity of these two. (25)

प्रत्यक्परोक्षादिविरोधमात्मनो
विहाय संगृह्य तयोश्चिदात्मताम् ।
संशोधितां लक्षणया च लक्षितां
ज्ञात्वा स्वमात्मानमथाद्वयो भवेत् ॥

By eliminating the Upadhis—inwardness and remoteness—which limit the Jiva and Ishwara, and the Dharmas which make them objects of perception, by taking only their inner essence of Pure Consciousness through the method of Bhaga-Tyaga-Lakshana, and thus knowing one's Self, one attains Absoluteness. (26)

रसादिपञ्चीकृतभूतसंभवं
भोगालयं दुःखसुखादिकर्मणाम् ।
शरीरमाद्यन्तवदादिकर्मजं
मायामयं स्थूलमुपाधिमात्मनः ॥

The gross body which is composed of the five quintuplicated elements, which is the home of the enjoyment of the fruits of actions, viz., pain and pleasure, which has a beginning and an end, born of Karma and characterised by Maya, is the limiting adjunct of the Atman. (28)

सूक्ष्मं मनोबुद्धिदशेन्द्रियैर्युतं
प्राणैरपंचीकृतभूतसंभवम् ।
भोक्तुः सुखादेरनुसाधनं भवे-
च्छरीरमन्यद्विदुरात्मनो बुधाः ॥

The subtle body consists of the mind, the intellect, the ten senses and the five Pranas. It is born of the unquintuplicated elements. It moves the gross body in experiencing pleasure, etc. This is another limitation of the Atman. (29)

अनाद्यनिर्वाच्यमपीह कारणं
माया प्रधानं तु परं शरीरकम् ।
उपाधिभेदात्तु यतः पृथक्स्थितं
स्वात्मानमात्मन्यवधारयेत्क्रमात् ॥

Maya is the beginningless and inscrutable most important causal body of the Atman. It is indescribable. Due to its different modes of limitation Brahman appears as Ishwara and Jiva. The identification of the Self by the Self should be practised through logical methods. (30)

कोशेषु पञ्चस्वपि तत्तदाकृति-
विभाति संगात् स्फटिकोपलो यथा ।
असंगरूपोयमजो यतोऽद्वयो
विज्ञायतेऽस्मिन्परितो विचारिते ॥

The crystal appears to be red when it is placed near a red flower. Even so the Atman appears to be of the form of the five sheaths because of its proximity to them. When one investigates and meditates on the great sentence "Asangoyam Purushah"—then he realises that this Atman is unattached, birthless and non-dual. (31)

बुद्धेस्त्रिधा वृत्तिरपीह दृश्यते
स्वप्नादिभेदेन गुणत्रयात्मनः ।
अन्योन्यतोऽस्मिन् व्यभिचारतो मृषा
नित्ये परे ब्रह्मणि केवले शिवे ॥

The conditions of the intellect are threefold, waking, dreaming and deep sleep. These are due to its association with the Gunas. These are really false conditions of the intelligence, for two of them are absent when the other is present. They are not the nature of the Supreme Brahman which is eternal, absolute, bliss. (32)

नेति प्रमाणेन निराकृताखिलो
हृदा समास्वादितचिद्घनामृतः ।
त्यजेदशेषं जगदात्तसद्रसं
पीत्वा यथांभः प्रजहाति तत्फलम् ॥

One should negate the whole universe through the "neti neti" method and taste within the Immortal Essence of the Mass of Consciousness. One should renounce everything after taking only

the essence of Existence, just as one throws off the skin and shell of a fruit after sucking its juice. (34)

कदाचिदात्मा न मृतो न जायते
न क्षीयते नापि विवर्धतेऽनवः।
निरस्तसर्वातिशयः सुखात्मकः
स्वयंप्रभः सर्वगतोऽयमद्वयः॥

The Atman never dies nor is it born. It is not subject to increase or decrease. It is beyond all additions to its greatness i.e., unsurpassed. It is of the nature of bliss itself, self-luminous, all-pervading ancient and one without a second. (35)

यदन्यदन्यत्र विभाव्यते भ्रमा-
दध्यासमित्याहुरमुं विपश्चितः।
असर्पभूतेऽहिविभावनं यथा
रज्ज्वादिके तद्वदपीश्वरे जगत्॥

Adhyasa or superimposition is said to be that process by which one thing which is different from another thing is falsely identified with that thing, through delusion. Just as a snake is superimposed on the rope, so also the world is superimposed on Brahman. (37)

विकल्पमायारहिते चिदात्मकेऽ
हंकार एष प्रथमः प्रकल्पितः।
अध्यास एवात्मनि सर्वकारणे
निरामये ब्रह्मणि केवले परे॥

The idea of the ego or "I" is the first superimposition on the Atman which is free from the imperfection of thought and illusion, and pure Consciousness itself. This is all mere wrong

identification with the Atman which is the cause of all, the diseaseless Brahman, the Supreme Absolute. (38)

चिद्बिम्बसाक्ष्यात्मधियां प्रसङ्गत-
स्त्वेकत्र वासादनलाक्तलोहवत् ।
अन्योन्यमध्यासवशात्प्रतीयते
जडाजडत्वं च चिदात्मचेतसोः ॥

The Atman, the Chidabhasa and the intellect appear to partake of the attributes of each other through mutual connection or superimposition due to existing together, just as iron partakes of the nature of fire when it is placed in the fire. The intelligent nature of the Atman appears in the intellect and the non-intelligent nature of the intellect appears in the Atman. This is the Chidjada-Granthi or the knot between the Atman and matter (intellect). (41)

प्रकाशरूपोऽहमजोऽहमद्वयोऽ
सकृद्विभातोऽहमतीव निर्मलः ।
विशुद्धविज्ञानघनो निरामयः
संपूर्ण आनन्दमयोऽहमक्रियः ॥

I am the Great Light. I am birthless and non-dual. I am self-luminous. I am extremely pure. I am the mass of Pure Consciousness, diseaseless, full, the embodiment of bliss, actionless. (43)

सदैव भक्तोऽहमचिन्त्यशक्तिमा-
नतीन्द्रियज्ञानमविक्रियात्मकः ।
अनन्तपारोऽहमहर्निशं बुधै-
र्विभावितोऽहं हृदि वेदवादिभिः ॥

I am always free, possessed of unimaginable power, the knowledge which the senses cannot have, without any action. I am infinite, unfathomable. I am day and night meditated upon in their own selves by sages who are devoted to the study of the Vedas. (44)

एवं सदात्मानमखण्डितात्मना
विचारमाणस्य विशुद्धभावना ।
हन्यादविद्यामचिरेण कारकै
रसायनं यद्वदुपासितं रुजः ।।

Thus one should, always, with an unceasing feeling, meditate on the Self. He shall have illumination which will destroy Avidya together with its effects, in a very short time, just as a sick person destroys diseases by taking the elixir of life. (45)

विविक्त आसीन उपारतेन्द्रियो
विनिर्जितात्मा विमलान्तराशयः ।
विभावयेदेकमनन्यसाधनो
विज्ञानदृक्केवल आत्मसंस्थितः ।।

One should sit in a lonely place, withdraw the senses from their functionings, restrain the self and win victory over it, and centre oneself in the Pure Ideal. Thus one should meditate on the One, without any thought of a second being, having the eye of consciousness, and established in the Absolute Self. (46)

विश्वं यदेतत्परमात्मदर्शनं
विलापयेदात्मनि सर्वकारणे ।
पूर्णश्चिदानन्दमयोऽवतिष्ठते
न वेद बाह्यं न च किञ्चिदान्तरम् ।।

One should merge the whole universe in the Cause of all things, the Self, and see the entire existence as verily Brahman. Thus one abides in the Self which is full and bliss itself, and knows nothing external or internal. (47)

एवं सदा जातपरात्मभावनः
स्वानन्दतुष्टः परिविस्मृताखिलः ।
आस्ते स नित्यात्मसुखप्रकाशकः
साक्षाद्विमुक्तोऽचलवारिसिन्धुवत् ।।

Having thus attained Self-realisation, having found the bliss in his own Self, having forgotten everything else, the sage ever abides in his own eternal, blissful, effulgent nature, free from all bondage of limitation, unfathomable as the ocean without a wave to disturb its surface. (52)

ध्यात्वैवमात्मानमहर्निशं मुनि-
स्तिष्ठत्सदा मुक्तसमस्तबन्धनः ।
प्रारब्धमश्नन्नभिमानवर्जितो
मय्येव साक्षात्प्रविलीयते ततः ।।

Thus meditating on his Self day and night, the sage should abide, free from all bonds and from egoism, till his Prarabdha Karma which gave him this present body is exhausted. He shall, then, merge in Me alone. (54)

यावन्न पश्येदखिलं मदात्मकं
तावन्मदाराधनतत्परो भवेत् ।
श्रद्धालुरत्यूर्जितभक्तिलक्षणो
यस्तस्य दृश्योऽहमहर्निशं हृदि ।।

So long as one does not behold all as Myself, let one practise devotion to Me. I do abide for

ever in the heart of him who has intense faith in and devotion to Me. (58)

भ्रातर्यदीदं परिदृश्यते जग-
न्मायैव सर्वं परिहृत्य चेतसा ।
मद्भावनाभावितशुद्धमानसः
सुखी भवानन्दमयो निरामयः ॥

Brother! all this visible world is nothing but Maya. Withdraw your mind from it by knowing its fictitious nature. Purify your mind through meditation on Me alone. Thus be you happy, free from all sorrow, and full of bliss. (60)

ॐ

श्री राम गीता सार:

ESSENCE OF RAMA GITA

(From Tattwa-Sarayana)

This is a part of the famous book Tattwa-Sarayana. It is a conversation between Sri Rama and Hanuman. It is a scripture of the Anubhava-dvaitins.

This Gita treats of Jnana, Bhakti, Vairagya and Yoga. It treats of the system of the Vedanta as found in the Upanishads and as expounded by Sri Sankaracharya. It stresses the acquirement of Knowledge, and not retirement from the world. The highest knowledge culminates in Brahman-Consciousness, Jivanmukti and finally Videhamukti.

श्रीराम उवाच:

यज्जीवब्रह्मणोरैक्यं
कार्यकारणयोरपि ।
मतमद्वैतिनां तत्स्यात्
जीवोत्पत्तिश्च तन्मते ।।

Sri Rama said:

That which establishes the identity of the Jiva and Brahman, of effect and cause, is the doctrine of the Advaitins, and this doctrine presupposes the origin of the Jiva. (III. 6)

उत्पत्त्यनभ्युपगमे
तस्य नाशो न सिद्ध्यति।
अनाशे द्वैतनित्यत्वात्
कोपोऽद्वैतश्रुतेर्ध्रुवम्॥

When there is no origin for the Jiva, there cannot be its destruction. If there is no destruction, then duality must be eternal. This, however, causes the displeasure of the Srutis that declare Unity. (III. 7)

जीवस्य द्विविधस्यापि
विनाशं द्विविधं शृणु।
जीवस्त्वंपदवाच्यार्थः
संसारी देहवानसम्॥

The Jiva is of twofold nature; its destruction, too, is twofold. The Jiva denoted by the word "thou" is subject to Samsara, and is embodied. (III. 8)

अविद्याजनितस्यास्य
विनाशो विकृतेरिव।
अभ्यन्तरविकारेषु
तप्तायःपिण्डवत्सतः॥

The destruction of the Jiva, who is born of nescience, and who is the internal modifications as heat is to the heated iron ball, is brought about just in the same way as the other modifications (of Prakriti). (III. 9)

अन्यस्त्वंपदलक्ष्यार्थी
ह्यसंसारी साक्षिचेतनः।
कूटस्थः प्रत्यगात्माख्यो
बिम्बभूतोऽपरस्य च॥

The other meaning of the word "thou" is the one devoid of the Samsaric life, the witness-consciousness, the rock-seated being, the internal Self, the representation of the Supreme Self (Paramatman). (III. 10)

ब्रह्मविद्योद्भवस्यास्य
स्फुलिङ्गस्येव पावकात् ।
विनाशः प्रकृतौ स्वस्यां
ब्रह्मण्यद्वयचिद्घने ॥

This one who has come out of the Brahman-Consciousness, like a spark from fire, is destroyed by its merging in Brahman, the Non-dual Consciousness-Mass, the Highest Natural Principle. (III. 11)

यस्माद्भूतानि जायन्ते
येन जीवन्ति यत्र च ।
लीयन्ते ज्ञेयमेकं त-
द्ब्रह्मैव हि मुमुक्षुभिः ॥

From which beings come forth, by which they are supported and in which they live, in which they are again dissolved in the end, that one Brahman alone should be known by those who aspire for Liberation. (III. 12)

कारणं ब्रह्म जीवानां
निर्गुणं नेतरद्भवेत् ।
अपञ्चीकृतभूताना-
मपि तज्जगतां न तु ॥

The cause of all Jivas is the Nirguna Brahman and not anything else. It is also the Source of the

unquintuplicated elements, but it is never the source of the universes. (III. 14)

जगत्कारणमीशाख्यं
सगुणं ब्रह्म यद्भवेत् ।
तत्पञ्चीकृतभूतानां
निमित्तं जगतां खलु ।।

The cause of the universe is the Isha, the Lord, the Saguna Brahman. He is the instrumental cause of the universe and of the quintuplicated elements. (III. 15)

उपादानं तु माया स्या-
च्चिदचिद्वलिता स्वयम् ।
कार्यकारणलोकेश-
विचार इह निष्फलः ।।

The material cause of the universe is Maya, constituting sentiency and non-sentiency. Hence the enquiry regarding the effect, the cause, the universe and the Lord, is of no use here. (III. 16)

ज्ञेयत्वं भूतयोनेश्च
ध्येयत्वमथ तस्य वै ।
स्वतः सिद्धमतः पूर्वं
ज्ञात्वा कैवल्यकाङ्क्षिणः ।।

The source of all beings is by its very nature capable of being known and meditated upon. Those who aspire for Kaivalya-Moksha must, therefore, first know it. (III. 20)

ततस्तन्निर्गुणं ब्रह्म
परिपूर्णं निरन्तरम् ।
अभेदेन परं ज्ञात्वा
यान्ति तत्काङ्क्षितं ध्रुवम् ।।

Then, by meditating, without any feeling of difference, on that Nirguna Brahman, the ever full, the undifferentiated, those who aspire for it reach that Eternal, the desired end. (III. 21)

विवर्तवादस्त्वारूढे
स्वयमेव हि सिद्ध्यति ।
जल्पंस्तदनुरोधेन
गच्छेत्स्वानर्थमात्महा ।।

The Vivarta-Vada, verily, becomes established in the case of one who is well advanced (in knowledge and meditation). But he who simply prattles about it undergoes self-degeneration. He is a killer of the Atman. (III. 23)

ब्रह्मात्मैक्यानुसंधाना-
देकान्ताद्ब्रह्मणात्मनि ।
संयुक्ते बोधमात्रेण
तिष्ठन् मुक्तो न संशयः ।।

By constantly meditating, in seclusion, on the identity of the Brahman and the Self, by remaining in the Consciousness of that Identity alone, one undoubtedly gets liberated. (III. 26)

ज्ञानं हि द्विविधं प्रोक्तं
स्वरूपं वृत्तिरित्यपि ।
तत्राद्यं निर्गुणं ब्रह्म
सत्यानन्तसुखात्मकम् ।।

Knowledge is said to be of two kinds, *viz., essential* (Swarupa) and *psychical* (Vritti). Of the two, the first relates to the Nirguna Brahman, the True, Infinite, Blissful. (III. 27)

अन्यत्तु शुद्धसत्त्वाख्यं
अखण्डाकारमात्मन: ।
परोक्षमपरोक्षं चे-
त्येवं द्वैविध्यमाप्नुयात् ॥

The other is called the Shuddha-Sattwa or Pure Psychical Existence relating to the undivided spiritual essence of the Self. This knowledge again is of two kinds, viz., the indirect and the direct. (III. 28)

आद्यात्क्रमेण मुक्तिः स्यात्
ब्रह्मलोके क्षयं गते ।
द्वितीयात्त्विह कैवल्यं
क्षीणे प्रारब्धकर्मणि ॥

The first (indirect knowledge) brings liberation through progressive evolution, when the dissolution of the world of Brahma (Brahma-Loka) takes place. The second (direct knowledge) brings immediate Liberation, here itself, when the Prarabdha-Karma is exhausted. (III. 29)

जीवन्मुक्तिश्च देहेऽस्मिन्
विद्यमानेऽपि सिद्धयति ।
अत: कामादिनिर्मुक्तो
सततं ब्रह्म भावय ॥

Jivanmukti, too, is attained even in this life. Hence you shall always meditate on Brahman, after getting rid of all desires. (III. 30)

यद्ब्रह्म निर्गुणं प्रोक्तं
द्विविधं तत्प्रचक्षते ।
सलक्षणमिति ध्येयं
ध्येयातीतमलक्षणम् ॥

That which is called the Nirguna Brahman is of two kinds. That which is capable of being meditated upon is called Salakshana or associated with attributes. The attributeless is called Alakshana, which is beyond the reach of meditation. (III. 31)

तत्र बुद्धि प्रतिष्ठाप्य
स्थिरमासनमास्थितः ।
तादात्म्यं लभते विद्वा-
नल्पमप्यन्तरं विना ॥

The wise one, having seated himself in a firm posture, concentrating the intellect on That, obtains the being of That, without even the slightest difference. (III. 33)

विजातीयसजातीय-
भेदौ जागतजैवकौ ।
परस्मिन्नैव विद्येते
ब्रह्मणि त्रिपदात्मके ॥

The differences known as Sajateeya and Vijateeya, which pertain to the world and the Jivas, do not at all exist in the Supreme Brahman which is of Triple Nature. (III. 34)

हीने तु स्वगते भेदे
वस्तुनो ध्येयता न हि ।
न मोक्षो ध्येयताहानौ
ध्रुवं संसारिणामिह ॥

When there is no Swagata-Bheda or difference within itself, then Brahman becomes incapable of being meditated upon. Certainly, when there is

no meditation, Moksha can never be achieved by the Jivas here, which are subject to Samsara.

(III. 35)

भेदोऽस्ति बन्धावस्थायां
जीवात्मपरमात्मनोः ।
मोक्षे त्वभेद एव स्या-
न्मोक्षातीते न कश्चन ॥

In the state of bondage, there is difference between the Jivatman and the Paramatman. In the state of Moksha there is non-difference, and in the state transcending even Moksha, there is *nothing* at all. (III. 36)

अखण्डैकरसाम्बोधौ
मग्नचित्तस्य देहिनः ।
विदेहमुक्ततां प्राहु-
र्ब्राह्मणाः श्रुतिपारगाः ॥

The Brahmins who have reached the end of the Vedas say that those whose consciousness is drowned in the ocean of the One Undivided Blissful Essence attain Videha-Mukti or disembodied salvation. (III. 38)

समाधियोगयुक्तात्मा
त्यक्तलोकादिवासनः ।
निश्चेष्टो निर्विकारश्च
विदेह इति कथ्यते ॥

He is called a Videha (disembodied) who is established in the union of Samadhi, who has freed himself from the impressions of the world, etc., who is actionless, and who is free from all kinds of modifications. (III. 39)

समाधिहीनाः पापिष्ठा
वाक्यार्थज्ञानमानिनः ।
स्वेच्छाचाररता नित्यं
नरकानश्नुवन्ति ते ।।

Those sinful men who are devoid of the Consciousness of Samadhi, who boast themselves of mere verbal (intellectual) knowledge, who are ever bent on doing whatever they like,—such men go to the regions of hell. (III. 41)

मनोनाशविहीनस्य
कथं संसारनिह्नुतिः ।
कथं समाधिहीनस्य
मनोनाशो भवेदिह ।।

How can one, whose mind is not destroyed, free himself from Samsara? How can one, who has no consciousness of Samadhi, destroy his mind? (III. 42)

योगाभ्यासरतो विद्वान्
वैराग्येण च संयुतः ।
न बिभेति कदाप्यस्मा-
त्संसाराद्दुस्तरादपि ।।

The wise one who is endowed with Vairagya, who is ever intent on practising Yoga, does not, at any time, fear from anything, even from this Samsara which is hard to cross. (III. 49)

उत्तमं योगमास्थाय
ज्ञानी विगतकल्मषः ।
मायातत्कार्यपाशेभ्यो
विमुक्तः सुखमश्नुते ।।

The Jnani, having established himself in the highest Yoga, freed from all impurities, liberated from Maya and its binding effects, enjoys supreme happiness. (III. 50)

प्रशान्तेन्द्रियसंचार-
श्चित्तक्षोभादिवर्जितः ।
ब्रह्मात्मैक्यमहायोगी
सद्यो मुक्तिमवाप्नुयात् ।।

The great Yogi, whose senses have ceased from functioning, who is devoid of mental agitation, etc., who has realised the identity of Brahman and the Self, attains immediate Liberation. (III. 51)

अखण्डसच्चिदानन्द-
निर्गुणोपासनं महत् ।
सद्यः कैवल्यहेतुः स्या-
दहं ब्रह्मेति चिन्तनम् ।।

The great Meditation on the Attributeless (Nirguna) Akhanda-Satchidananda, is the highest of all meditations. This is the cause of instantaneous Kaivalya Moksha, which constitutes the meditation "I am Brahman." (III. 57)

प्रश्नादिविषयः सत्यः
सुखबोधैकलक्षणः ।
परात्मा परिपूर्णोऽसा-
वपरोक्षेण सिद्ध्यति ।।

That Paramatman, the subject of enquiry, is the True, Blissful, the ever Full, the Mass of Consciousness, and is realised only through direct (immediate) Cognition. (IV. 2)

अमायिका नित्यसिद्धा
स्वतो नाविद्यकास्तथा ।
चिदानन्दादयो धर्मा
निर्विशेषस्य विश्रुताः ।।

The attributes like Consciousness-Bliss etc., which are opposed to Maya and Avidya, belong to the characterless Brahman, and are eternally proved or self-existent. (IV. 8)

ब्रह्मात्मैकत्वविज्ञानं
देहाध्यासं निवर्तयेत् ।
यस्य नाहंकृतिर्देहे
स जीवन्मुक्त इष्यते ।।

The knowledge of the identity of Brahman and Atman removes the false identification of the Self with the body. He who has no "I"ness regarding the body is called a Jivanmukta. (IV. 15)

सत्यत्वं न दृढं यस्य
नासत्यत्वं जगत्यपि ।
तटस्थज्ञानवान् मर्त्यः
स जीवन्मुक्त इष्यते ।।

To whom the world is neither permanently real nor unreal, and who is rooted in the changeless Consciousness, is called a Jivanmukta. (IV. 16)

स्वानुभूतिः समाधौ स्या-
दुत्थानानन्तरं ततः ।
स्वप्रज्ञामात्रवान्मर्त्यः
स जीवन्मुक्त इष्यते ।।

He who has the Experience of the Self in Samadhi and has the same Experience even after rising from Samadhi, who rests in mere Self-Consciousness alone, is called a Jivanmukta. (IV. 17)

साक्षिवृत्तेः पराचीन-
मखण्डैकरसस्थितेः ।
अर्वाचीनमवस्थानं
स जीवन्मुक्त इष्यते ॥

He who exists beyond the Sakshi-Vritti or the Witness-Consciousness and is below the Akhandaikarasa State or the One-Undivided-Essence-Consciousness, is called a Jivanmukta.

NOTE:—*The Jivanmukta transcends the individual and the witness consciousness but has not yet reached the Consciousness of the Eternal Absolute where Be-ness alone remains. The Jivanmukta rests in the Brahmakara-Vritti, which also subsides when his body is cast off and when he reaches the Akhanda-Ekarasa-Satchidananda.* (IV. 18)

अखण्डाकारवृत्तिः स्या-
च्चिन्मयी यस्य चेतसि ।
स सचित्तोप्यचित्तः स्या-
त्स जीवन्मुक्त इष्यते ॥

He who has the Akhandaikarasa-Vritti, full of Consciousness in his mind,—he, even if he has a mind, has no mind at all in truth; he is called a Jivanmukta. (IV. 19)

कर्मिवद्भक्तवच्चापि
योगिवज्ज्ञानिवच्च यः ।
व्यवहारैकनिष्ठोऽस्ति
स जीवन्मुक्त इष्यते ॥

He who appears sometimes like a Karmi or a Bhakta, sometimes like a Yogi, and a Jnani at other times, in his daily life in the world, is called a Jivanmukta. (IV. 20)

देहोऽहमित्ययं बन्धः
सदा ब्रह्माहमित्ययम् ।
मोक्षस्तस्मादहंबुद्धिं
कुर्याद्ब्रह्मणि बुद्धिमान् ।।

Bondage lies in the belief "I am the body." Liberation lies in the constant faith "I am Brahman." Hence an intelligent man should always medidate as "I am Brahman," by melting his ego in the Absolute. (IV. 21)

यस्य देहात्मबुद्धिः स्यात्
तस्य सर्वगतं भयम् ।
तस्मात्सर्वप्रयत्नेन
त्यजेद्देहात्मभावनाम् ।।

He who has Abhimana (self-identification) in the body has fear from all sides. Hence, with all possible effort, one should try to renounce the idea that the body is the Self. (IV. 23)

जपाकुसुमसंपर्का-
त्स्फटिको लोहितो यथा ।
गुणत्रयादिसंपर्का-
त्तथात्मापि जडो भवेत् ।।

Just as a pure white crystal appears to possess red colour when brought into contact with a china-rose, so does the Atman appear to be insentient due to its contact with the non-intelligent triad of the Gunas. (IV. 24)

यथाग्नौ तत्त्वमौष्ण्यं स्या-
त्तथा चित्त्वं परात्मनि ।
चिदेकत्वपरिज्ञानात्
सद्यः कैवल्यमश्नुते ।।

Just as the principal nature of fire is heat, so is the principal nature of the Eternal Self Pure Consciousness. Through the knowledge of the Oneness of Consciousness one attains immediate Salvation. (IV. 26)

अखण्डोऽहमनन्तोऽहं
परिपूर्णोऽहमद्वयः ।
इति ध्यानं भवेद्यस्य
स जीवन्मुक्ततामियात् ॥

He shall attain the state of a Jivanmukta who continuously meditates: "I am Undivided, I am Infinite, I am Full and Secondless." (IV. 27)

अस्य दग्धपटन्याया-
द्देहादिप्रतिभानतः ।
दुःखं तात्कालिकं किञ्चि-
द्भवेन्न तु जनिः पुनः ॥

The Jivanmukta, on account of the apparent existence of the body, which persists in him like a burnt cloth, will have to undergo slight temporary miseries, but he has no rebirth, however. (IV. 30)

गलितेषु समस्तेषु
सञ्चितागामिकर्मसु ।
प्रारब्धमेकं जागर्ति
जीवन्मुक्ते फलाय हि ॥

When all the Sanchita and the Agami Karmas fall off from the Jivanmukta, only the Prarabdha still keeps awake in order to produce its effects on him. (IV. 31)

शान्तिदान्त्यादयो धर्मा
यस्य विद्यासमुद्भवाः ।
सहजा भान्ति सततं
स एव पुरुषोत्तमः ॥

He alone is the Purushottama to whom peace, self-control and such other virtues constantly emanate from Self-Knowledge, in a spontaneous manner. (IV. 43)

अत्याश्चर्यनिमित्तास्व-
प्यणिमाद्यासु सिद्धिषु ।
यस्य नाश्चर्यगन्धोऽपि
स एव पुरुषोत्तमः ॥

He alone is the Purushottama who never has even the tinge of admiration for even the most marvellous Siddhis, like Anima, etc. (IV. 45)

विचित्ररचनाद्येषु
परमेश्वरकर्मसु ।
यस्य न स्मयलेशोऽपि
स एव पुरुषोत्तमः ॥

He alone is the Purushottama who does not even smile a bit on seeing the wonderful creations of the Universal Lord. (IV. 46)

चतुर्विधासु सालोक्या-
द्यासु मुक्तिषु यस्य च ।
स्वप्नेऽपि जायते नेच्छा
स एव पुरुषोत्तमः ॥

He alone is the Purushottama who does not desire, even in dream, the four-fold salvation, like Salokya, etc. (IV. 47)

प्रारब्धकार्यभूतेऽस्मिन्
देहे सत्यपि मारुते ।
विदेहमुक्त एवासौ
येन देहोऽत्र विस्मृतः ॥

One who has forgotten his body is a Videha-mukta, even when the body which is the effect of Prarabdha continues to exist. (V. 8)

सरूपचित्तनष्टासु-
रखण्डाकारवृत्तिमान् ।
जीवन्मुक्त इति प्रोक्तः
सर्वमिथ्यात्वनिश्चयात् ॥

He is called a Jivanmukta who has neutralised the effect of his Sarupa-Chitta, and who is established in the Supreme Akhandakara-Vritti, the Consciousness of the Undivided Essence, on account of his firm conviction in regard to the illustriousness of everything else. (V. 11)

अखण्डैकरसाकार-
मखण्डैकरसाशनम् ।
अखण्डैकरसासीनं
विषया न स्पृशन्ति तम् ॥

The objects touch him not, who is of the form of Akhandaikarasa, who eats Akhandaikarasa, who is rooted in Akhandaikarasa. (V. 24)

अखण्डैकरसाचार-
मखण्डैकरसाश्रयम् ।
अखण्डैकरसे मग्नं
विबुधाः पूजयन्ति तम् ॥

Even the gods worship him whose observance is Akhandaikarasa, who is dependent on Akhandaikarasa, who is merged in Akhandaikarasa.

(V. 25)

अखण्डैकरसोल्लास-
मखण्डैकरसोन्मुखम् ।
अखण्डैकरसे लीनं
वेदान्ता घोषयन्ति तम् ।।

The Vedantas proclaim his glory, whose delight is in Akandaikarasa, whose attention is always directed to Akandaikarasa, who is dissolved in Akhandaikarasa. (V. 26)

अखण्डैकरसादन्य-
दणुमात्रमपि क्षणम् ।
यस्य स्फुरति नैवात्र
स्थितप्रज्ञः स उच्यते ।।

He is called one established in Wisdom, who considers not even an atom as other than Akhandaikarasa, even for a moment. (V. 27)

अक्षोभ्यश्चातिगम्भीरो
निस्तरङ्गसमुद्रवत् ।
निश्चेष्टो निर्विकारश्च
स्थितप्रज्ञः स उच्यते ।।

He is called one established in Wisdom, who is ever undisturbed, who is extremely solemn and deep like the waveless ocean, who is actionless and modificationless. (V. 28)

यस्याजगरवन्निष्ठा
मेरुवच्च विनिश्चला ।
सर्ववृत्तिविनिर्मुक्तः
स्थितप्रज्ञः स उच्यते ।।

He is said to be established in Wisdom whose condition is similar to that of a python, who is as unshakable as the Meru Mountain, who is devoid of all mental modifications. (V. 29)

विदेहोऽस्मीति च प्रज्ञा
यस्य नैव प्रजायते ।
सदेहोऽपि विदेहो यः
स्थितप्रज्ञः स उच्यते ।।

He is said to be established in Wisdom who never feels : "I am a Videhamukta," who, though a Jivanmukta, is indeed a Videhamukta. (V. 30)

विदेहमुक्ति सम्प्राप्ता
माण्डव्यजनकादयः ।
बहवः श्रुतिभिः प्रोक्ता-
स्तन्मा कुर्वत्र संशयम् ।।

Mandavya, Janaka, and such others have attained Videhamukti. Many others have been mentioned in the Srutis. Do not have any doubt regarding this. (V. 48)

अखण्डैकरसे ब्रह्म-
ण्यनुस्यूततया भृशम् ।
अभिध्याते मनोनाशः
समूलो भवति ध्रुवम् ।।

By continuously meditating on the Akhandaikarasa-Brahman, the mind is very quickly destroyed together with its root. This is certain. (V. 49)

वनेषु पृथ्वीधरकन्धरेषु
ये नित्यबोधामृतलीनचित्ताः ।
संशेरते पक्षिकृतात्मनीड-
तर्णोत्तमाङ्गा नम एव तेभ्यः ।।

Prostrations to those holy beings who live in forests and mountain caves, whose minds have been dissolved in the Essence of the Eternal Consciousness, with the locks of whose hairs birds build nests on their heads. (V. 52)

अनन्यरूपैर्गतसर्वबन्धै-
रखण्डबोधैकरसात्मनिष्ठैः ।
व्युत्थानहीनैः पुरुषोत्तमैस्तैः
क्षणान्निवासोऽत्र सुदुर्लभो हि ।।

They who have no other form, whose bonds have been burst, who are established in the enjoyment of the Nectar of the One Undivided Consciousness, who have no further rise from Samadhi, — verily, the stay of those most elevated beings here, even for a moment, is very rare. (V. 53)

अखण्डाकारवृत्त्या च
द्विधाऽखण्डरसेन च ।
वासनाविलये चेतः
शममायाति दीपवत् ।।

When, through the Akhandaikarasa-Vritti and the other two kinds of Akhandaikarasa, the Vasanas are destroyed, then the mind comes to cessation like a lamp (without oil). (VI. 38)

दृढाभ्यस्तपदार्थैक-
भावनादतिचञ्चलम् ।
चित्तं संजायते जन्म-
जरामरणकारणम् ।।

The mind which is the cause of birth, old age and death comes into being with its extremely wavering nature, due to constant thinking of things intensely experienced. (VI. 49)

वासनावशतः प्राणः
स्पन्दते न च वासना ।
क्रियते चित्तबीजस्य
तेन बीजाङ्कुरक्रमः ॥

The Pranas begin to vibrate on account of the subtle Vasanas. Vasanas themselves do not vibrate. This vibration is transmitted by the mind seed which is the cause of the further sprouts therefrom. (VI. 50)

द्वे बीजे चित्तवृक्षस्य
प्राणस्पन्दनवासने ।
एकस्मिंश्च तयोः क्षीणे
क्षिप्रं द्वे च विनश्यतः ॥

There are two seeds for the tree of the mind, — the vibration of the Pranas, and the Vasanas. If one of them is destroyed, both of them are naturally destroyed. (VI. 51)

असङ्गव्यवहारत्वा-
द्भवभावनवर्जनात् ।
शरीरनाशदर्शित्वा-
द्वासना न प्रवर्तते ॥

The Vasanas cannot grow due to the cultivation of non-attachment, due to the driving out of all worldly thoughts, due to the perception of the perishable nature of the body. (VI. 52)

वासनासंपरित्यागा-
च्चित्तं गच्छत्यचित्तताम् ।
अवासनत्वात्सततं
यदा न मनुते मनः ॥

When the Vasanas are renounced, the mind becomes no mind. For, due to want of Vasanas, the mind completely stops thinking. (VI. 53)

अमनस्ता तदोदेति
परमोपशमप्रदा ।
विज्ञानं च प्रवर्धेत
सद्यः कैवल्यकारणम् ॥

Then, due to the cessation of the functioning of the mind, the bestower of Supreme Peace, there arises the Consciousness, the cause of immediate Salvation. (VI. 54)

सहस्राङ्कुरशाखाग्र-
फलपल्लवशालिनः ।
अस्य संसारवृक्षस्य
मनो मूलमिदं स्थितम् ॥

Mind is the root of this Samsara-Tree which has thousands of branches, shoots, blossoms and fruits. (VI. 60)

संकल्प एव तन्मन्ये
सङ्कल्पोपशमेन तत् ।
शोषयाशु यथा शोष-
मेति संसारपादपः ॥

This tree is in essence imagination only. By ceasing from imagining, dry up the mind, and together with it, the tree of Samsara also shall dry up. (VI. 61)

अद्वैते स्थैर्यमायाते
द्वैते च प्रशमं गते ।
पश्यन्ति स्वप्नवल्लोकं
तुर्यभूमिषु योगतः ।।

When one is firmly rooted in Advaita, and when Dvaita is destroyed, then the world is perceived as a dream, due to one's being established in the highest state of Consciousness. (VII. 14)

अन्तर्मुखतया नित्यं
बहिर्वृत्तिपरोऽपि सन् ।
परिशान्ततया नित्यं
निद्रालुरिव लक्ष्यते ।।

Such a one, being actually awake to the internal consciousness, though he appears to have external consciousness, looks like a sleepy man because of his having become peaceful. (VII. 17)

मुमुक्षवः क्रमेण स्यु-
र्भूमित्रयविहारिणः ।
ब्रह्मवित्तुर्यभूम्यां स्यात्
पञ्चम्यां ब्रह्मविद्वरः ।।

The Mumukshus or the aspirants are in the first three Bhumikas of knowledge. The Brahmavit lives in the fourth Bhumika. The Brahmavid-vara lives in the fifth Bhumika. (VII. 20)

षष्ठ्यां वरीयान् सप्तम्यां
वरिष्ठस्त्वात्मवेदिनाम् ।
जीवन्मुक्ता इति ख्याता-
श्चत्वारोऽपि महत्तमाः ।।

The Brahmavidvariyan lives in the sixth Bhumika. The Brahmavidvarishtha lives in the

seventh Jnana-Bhumika. The last one is called a Jivanmukta, though the last four are also Jivanmuktas. (VII. 21)

विदेहमुक्तस्त्वैतेभ्यो
व्यतिरिक्तः समीर्यते ।
विस्मृतत्यक्तदेहत्वात्
तत्त्वं वर्यवरिष्ठयोः ।।

The Videhamukta goes beyond even the seventh Bhumika, and is incomprehensible. He has no body, no mind. The *Variyas* and the *Varishthas* look upon him as the Reality Supreme. (VII. 22)

अस्ति भाति प्रियं रूपं
नाम चेत्यंशपञ्चकम् ।
आद्यत्रयं ब्रह्मरूपं
जगद्रूपं ततो द्वयम् ।।

Existence, Knowledge, Bliss, Form and Name are the five factors (that constitute a thing). Of these the first three characteristics belong to the Essence of Brahman. The last two belong to the world. (VIII. 2)

उपेक्ष्य नामरूपे द्वे
सच्चिदानन्दतत्परः ।
समाधिं सर्वदा कुर्या-
द्धृदये वाथवा बहिः ।।

By discarding Name and Form, by being devoted to Satchidananda alone, one should practise Samadhi, at all times, either Antar-Nirvikalpa or Bahir-Nirvikalpa. (VIII. 3)

प्रशान्तवृत्तिकं चित्तं
परमानन्ददीपकम् ।
असम्प्रज्ञातनामायं
समाधिर्योगिनां प्रियः ॥

It is called Nirvikalpa (Asamprajnata) Samadhi, very dear to the Yogis, when the mind is cleansed of all Vrittis, when the Light of Supreme Bliss is revealed. (VIII. 12)

अखण्डोऽहमनन्तोऽहं
परिपूर्णोऽहमद्वयः ।
सच्चिदानन्दरूपोऽहं
ज्योतिषां ज्योतिरस्म्यहम् ॥

I am undivided. I am infinite. I am full. I am secondless. I am Satchidananda-Swarupa. I am the Light of lights. (VIII. 17)

अवस्थात्रयहीनोऽहं
तुर्यात्माहं परात्परः ।
देहत्रयविहीनोऽहं
बोधानन्दरसोऽस्म्यहम् ॥

I am without the three states of Consciousness. I am the fourth State of Consciousness. I am Higher than the high. I am devoid of the three bodies. I am the essence of Consciousness and Bliss. (VIII. 18)

भावनात्रयहीनोऽहं
प्रज्ञानघनलक्षणः ।
चिदाकाशस्वरूपोऽहं
जडाकाशादिवर्जितः ॥

I am without the three kinds of imaginations. I am the Supreme Prajnana-Ghana, the Mass of

Wisdom. I am the Essence of Chidakasha. I am without the insentient sky, etc. (VIII. 19)

अचञ्चलोऽस्म्यनाकारो-
स्म्यविद्यादिविवर्जितः ।
अमलोऽस्म्यखिलाधारो
निराधारोऽस्मि निर्भयः ।।

I am without fickleness. I am without form. I am without Avidya, etc. I am without impurity. I am the Support for the whole universe. I myself need no support. I am fearless. (VIII. 20)

स्वयंप्रकाशरूपोऽस्मि
स्वरूपामृतसागरः ।
निष्प्रपञ्चोऽस्मि निर्द्वन्द्वः
केवलात्मास्मि निर्गुणः ।।

I am the essence of Self-Luminosity. I am the Ocean of the Immortal Essence of Reality. I am without the universe and beyond the pairs of opposites. I am the Absolute Self. I am Nirguna. (VIII. 21)

नित्यशुद्धोऽस्मि निर्मायो
नित्यबुद्धोऽस्मि निष्कलः ।
नित्यमुक्तोऽस्मि निष्कामो
नित्यसिद्धोऽस्मि निर्जनः ।।

I am eternally pure. I am beyond Maya. I am eternal Consciousness. I am undifferentiated. I am eternally free. I am desireless. I am eternally perfect. I am without family and relations. (VIII. 22)

अन्तः शून्यो बहिः शून्यः
शून्यकुम्भ इवाम्बरे ।
अन्तः पूर्णो बहिः पूर्णः
पूर्णकुम्भ इवार्णवे ।।

I am empty inside and empty outside like the empty jar kept in the sky. I am full inside and full outside, like the full jar kept in the ocean. (VIII. 23)

इत्येवमन्वयं विद्वान्
व्यतिरेकपुरःसरम् ।
स्वस्य ब्रह्मणि कुर्यात्स
शब्दविद्धो विमुच्यते ॥

Thus a wise man of Shabdaviddha Samadhi should divest himself of the not-Self through enquiry, centre himself in Brahman, and get liberated. (VIII. 24)

ध्यातृध्याने परित्यज्य
क्रमाद्ध्येयैकगोचरम् ।
निवातदीपवच्चित्तं
समाधिरभिधीयते ॥

Samadhi is the state of the mind when it exists undisturbed like a lamp in a windless place, when the meditator and meditation vanish into the absolute perception of the meditated alone. (VIII. 32)

नान्यत्पश्यति यत्रात्मा
न शृणोति न किंचन ।
स्वस्मादन्यन्न जानाति
समाधिरभिधीयते ॥

It is the state of Samadhi, where the Self sees nothing else, hears nothing else, and understands nothing else, than itself. (VIII. 38)

प्रत्यग्रूपोऽयमात्मा हि
साक्षाद्ब्रह्मैव नापरः ।
इत्यैक्यं गुरुणा शुद्धचै
पारोक्ष्येणोपदिश्यते ॥

This essential Self within is exactly Brahman itself and nothing else. Thus this identity—(*Ayamatma Brahma*—occurring in the Atharvaveda) is relatively taught by the Guru to the disciple for the latter's purification. (XIV. 12)

सामवेदगतं यत्तु
वाक्यं तत्त्वमसीत्यथ ।
तस्यार्थः पदशो वाच्यः
सम्बन्धायोत्तमाय च ।।

The sentence occurring in the Samaveda, *viz., Tat-Twam-Asi,* is to be understood word by word for the purpose of grasping both its superficial and indicative meaning. (XIV. 13)

अखण्डं निर्गुणं ब्रह्म
तत्पदेन तु लक्ष्यते ।
प्रत्यगात्मा त्वंपदेन
त्वसीत्यैक्यार्थमिष्यते ।।

The Undivided Nirguna Brahman is indicated by the word "Tat." The internal Self is indicated by the word "Twam," and the word "Asi" denotes the identity of the two. (XIV. 14)

अहं ब्रह्मास्मि वाक्यं तु
यजुर्वेदगतं महत् ।
तस्यार्थोऽनन्तरं वाच्यो
ह्यभ्यासविषयार्थिने ।।

The great sentence "*Aham Brahma Asmi*" occurs in the Yajurveda. The meaning of this is then to be imparted to one who is desirous of practising it. (XIV. 15)

देहादिसाक्षि भूतोऽहं
कूटस्थो निर्गुणं परम् ।
पूर्णं ब्रह्मास्मि शब्दोऽय-
मैक्याभ्यासार्थ इष्यते ।।

I, the witness of the body, etc., the rock-seated being, the attributeless supreme, am the Brahman, the full. The word "Asmi" denotes the identity of "Aham" and "Brahma". (XIV. 16)

प्रज्ञानं ब्रह्म वाक्यं य-
दृग्वेदगतमुत्तमम् ।
तस्यार्थो वर्णनीयोऽथ
स्वानुभूतिप्रयोजनः ।।

The sentence "*Prajnanam Brahma*" occurs in the Rigveda. The description of the meaning of this is for the purpose of Self-realization. (XIV. 17)

येन जीवो विजानाति
सर्वं प्रज्ञानमेव तत् ।
सर्वगं सच्चिदानन्द-
लक्षणं ब्रह्म कथ्यते ।।

Through which the Jiva is conscious, all that is Consciousness or Prajnana only. "Brahma" is the all-pervading Essence of Satchidananda. (XIV. 18)

ज्योतिरेव परं ब्रह्म
ज्योतिरेव परं सुखम् ।
ज्योतिरेव परा शान्ति-
र्ज्योतिरेव परं पदम् ।।

The Supreme Effulgence alone is the Highest Brahman. The Supreme Effulgence alone is the Highest Happiness. The Supreme Effulgence alone is the Highest Peace. The Supreme Effulgence alone is the Highest State. (XV. 24)

ज्योतिश्चाहमहं ज्योति-
ज्योतिस्त्वं त्वं च तत्खलु ।
तस्मात्सर्वप्रयत्नेन
ज्योतिरन्वेषणं कुरु ।।

The Supreme Light I am. I am the Supreme Light. The Supreme Light you are. You are the Supreme Light. Therefore, with all your effort, search for this Supreme Light. ((XV. 27)

कामः क्रोधस्तथा दर्पो
लोभमोहादयश्च ये ।
तांस्तु दोषान् परित्यज्य
परिव्राण्णिर्मलो भवेत् ।।

Renouncing the evils of lust, anger, pride, greed, infatuation etc., the Parivrat should become free from impurity. (XV. 40)

न जातु कामः कामाना-
मुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मेव
भूय एवाभिवर्धते ।।

Never is desire satiated by its fulfilment. On the other hand it thereby, increases like fire after ghee is poured over it. (XV. 44)

श्रुत्वा स्पृष्ट्वा च भुक्त्वा च
दृष्ट्वा घ्रात्वा च यो नरः ।
न हृष्यति ग्लायति वा
स विज्ञेयो जितेन्द्रियः ।।

He is said to have controlled his senses who, whether hearing, touching, eating, seeing or smelling, is neither elated nor depressed. (XV. 45)

इदं मृष्टमिदं नेति
योऽश्नन्नपि न सज्जति ।
हितं सत्यं मितं वक्ति
तमजिह्वं प्रचक्षते ।।

One who does not feel 'this is good' and 'that is not good,' and eats whatever food he gets without attachment, who speaks the minimum, but truthfully, sweetly and appropriately, is really a man without tongue in the spiritual sense. (XV. 46)

अद्य जातां यथा नारीं
तथा षोडशवार्षिकीम् ।
शतवर्षां च यो दृष्ट्वा
निर्विकारः स षण्डकः ।।

Whether casting a look on a baby born just now, or on a girl of sixteen, or on a woman hundred years old, who is unperturbed, is really a eunuch. (XV. 47)

भिक्षार्थमटनं यस्य
विण्मूत्रकरणाय च ।
योजनान्न परं याति
सर्वथा पङ्गुरेव सः ।।

Who walks only for the sake of Bhiksha and for the sake of answering the calls of nature, who does not walk farther than a distance of eight or nine miles, is really a lame man. (XV. 48)

तिष्ठतो व्रजतो वापि
यस्य चक्षुर्न दूरगम् ।
चतुर्युगां भुवं मुक्त्वा
परिव्राट् सोऽध उच्यते ।।

Whose eyes do not look at anything, whether he is standing or walking, who does not look farther than four feet from his body, is really a blind Bhikshu. (XV. 49)

हिताहितं मनोरामं
वचः शोकावहं च यत्।
श्रुत्वापि न शृणोतीव
बधिरः स प्रकीर्तितः॥

Who is indifferent even after hearing good or bad, sweet or harsh words, which may cause sorrow or joy, is really deaf. (XV. 50)

सान्निध्ये विषयाणां यः
समर्थोऽविकलेन्द्रियः।
सुप्तवद्वर्तते नित्यं
स भिक्षुर्मुग्ध उच्यते॥

Even when objects of senses are rolling under his feet, and when he is capable of enjoyment, who remains like a man in deep sleep, with senses steadied, is called one devoid of consciousness. (XV. 51)

संमानाद्ब्राह्मणो नित्य-
मुद्विजेत विषादिव।
अमृतस्येव चाकाङ्क्षे-
दवमानस्य सर्वदा॥

A Brahmin (a wise man) should always hate respect like poison. He should ever crave for insult as if it is nectar. (XV. 54)

सुखं ह्यवमतः शेते
सुखं च प्रतिबुध्यते।
सुखं चरति लोकेऽस्मिन्
अवमन्ता विनश्यति ॥

He who is insulted sleeps happily, gets up happily, moves on happily in this world. But he who insults the other perishes quickly. (XV. 55)

क्रुध्यन्तं न प्रतिक्रुध्ये-
दाक्रुष्टः कुशलं वदेत्।
सप्तद्वारावकीर्णां च
न वाचमनृतां वदेत् ॥

One should not get angry with an angry man. One should speak sweetly even when excited by anger. Not a single word of untruth of any kind should be uttered. (XV. 57)

अध्यात्मरतिरासीनः
सर्वत्र समदर्शनः।
आत्मनैव सहायेन
सुखार्थी विचरेदिह ॥

Established in the Self, seeing Oneness everywhere, with the Self alone as companion, one should wander, aspiring for happiness. (XV. 58)

इन्द्रियाणां निरोधेन
रागद्वेषक्षयेन च।
अहिंसया च भूताना-
ममृतत्त्वाय कल्पते ॥

By controlling the senses, extinguishing love and hatred, loving all creatures equally, one becomes fit for Immortality. (XV. 59)

ॐ

ऋ भु गी ता सा रः

ESSENCE OF RIBHU GITA

The Ribhu Gita forms a part of the Vishnu Purana. Sage Ribhu instructs his disciple Nidagha on the Vedanta Philosophy.

ऋभुरुवाच :

क्षुद्यस्य तस्य भुक्तेऽन्ने
तृप्तिर्ब्राह्मण जायते ।
न मे क्षुन्नाभवत्तृप्तिः
कस्मान्मां परिपृच्छसि ।।

Ribhu said :

O Brahmin! He who is hungry becomes satisfied with the food that he eats. I was never hungry at all; how then can I be satisfied (by eating)? Why do you ask me this question (*i.e.*, whether I am satisfied with my meal)? (I. 19)

वह्निना पार्थिवे धातौ
क्षपिते क्षुत्समुद्भवः ।
भवत्यम्भसि च क्षीणे
नृणां तृडपि जायते ।।

When, by the working of the digestive fire, the organs of digestion get tired, there is the appearance of hunger; and when the water (in the system) thereby gets exhausted, there is the appearance of thirst also. (I. 20)

क्षुत्तृष्णे देहधर्माख्ये
न ममैते यतो द्विज ।
ततः क्षुत्सम्भवाभावात्
तृप्तिरस्त्येव मे सदा ।।

Hunger and thirst are the Dharmas of the body and are not mine, O Brahmin! Because there cannot be hunger for me, I am always satisfied. (I. 21)

मनसः स्वस्थता तुष्टि-
श्चित्तधर्माविमौ द्विज ।
चेतसो यस्य तत्पृच्छ
पुमानेभिर्न युज्यते ।।

Satisfaction is the tranquillity of the mind. Both these (hunger and thirst) are the functions of the mind. Enquire, then, to whom this mind belongs,—that person (the Self) is not attached to these. (I. 22)

पुमान् सर्वगतो व्यापि
आकाशवदयं गतः ।
कुतः कुत्र क्व गन्तासी-
त्येतदप्यर्थवत्कथम् ।।

The Self is all-pervading like the ether. Therefore, where is the meaning in asking "Wherefrom are you coming, where are you going" etc.? (I. 24)

सोऽहं गन्ता न चागन्ता
नैकदेशनिकेतनः ।
त्वं चान्ये च न च त्वं च
नान्ये नैवाहमप्यहम् ।।

I who am That, neither go nor come. I do not remain in any one place. You are not you, others are not others, I am not I. (I. 25)

किमस्वाद्वथ वा मृष्टं
भुञ्जतोऽस्ति द्विजोत्तम।
मृष्टमेव यदामृष्टं
तदेवोद्वेगकारकम् ॥

What is unpleasant, and what is palatable to the hungry man? The palatable turns unpalatable (causes disgust) at another moment. (I. 27)

अमृष्टं जायते मृष्टं
मृष्टादुद्विजते जनः।
आदिमध्यावसानेषु
किमन्नं रुचिकारकम् ॥

The unpleasant becomes pleasant, and man becomes disgusted with the pleasant. Which food is there that is uniformly palatable, in the beginning, middle and end? (I. 28)

मृण्मयं हि गृहं यद्वन्-
मृदा लिप्तं स्थिरं भवेत्।
पार्थिवोऽयं तथा देहः
पार्थिवैः परमाणुभिः ॥

Just as a house made of clay is strengthened by the coating of clay itself, this body made of earth is strengthened by particles of earth itself (i.e. food). (I. 29)

तदेतद्भवता ज्ञात्वा
मृष्टामृष्टविचारि यत्।
तन्मनः समतालम्बि
कार्यं साम्यं हि मुक्तये ॥

Knowing all this, your mind which questions about the pleasant and the unpleasant should be

made to rest in equanimity, for the purpose of Liberation. (I. 31)

एवमेकमिदं विद्धि
न भेदि सकलं जगत् ।
वासुदेवाभिधे यस्य
स्वरूपं परमात्मनः ॥

Know, thus, that everything is One; there is no diversity in all this world. All this is the Form of the One Supreme Self called Vasudeva. (I. 35)

ॐ

सिद्धगीतासारः

SIDDHA GITA

The Siddha Gita is a part of the Upashanti-Prakarana of the Yogavasishtha. It is the song sung by many Siddhas near the palace of King Janaka of Videha.

The expansion of consciousness into Infinity is effected through self-control and the negation of the subject-object-relationship. This is the gist of the Siddha Gita.

सिद्धा ऊचुः —

द्रष्टृदृश्यसमायोगा-
त्प्रत्ययानन्दनिश्चयः ।
यस्तं स्वमात्मतत्त्वोत्थं
निःस्पन्दं समुपास्महे ।।

The Siddhas said :

The seer and the seen commingle each other—there is objective perception, or the individual merges into the Supreme—and there arise awareness and joy, or Self-Wisdom and Bliss. That Changeless Self we resort to.

(I. 9)

द्रष्टृदर्शनदृश्यानि
त्यक्त्वा वासनया सह ।
दर्शनप्रथमाभास-
मात्मानं समुपास्महे ॥

Renouncing the seer, the seeing and the seen, together with all the Vasanas, we resort to the Self which is the Root-Consciousness behind objectification. (I. 10)

द्वयोर्मध्यगतं नित्य-
मस्ति नास्तीति पक्षयोः ।
प्रकाशनं प्रकाश्याना-
मात्मानं समुपास्महे ॥

We resort to the Self which is the Light of all lights, which is in the middle of the concepts of 'is' and 'is-not', which occupies the neutral centre between existence and non-existence. (I. 11)

यस्मिन्सर्वं यस्य सर्वं
यतः सर्वं यस्मायिदम् ।
येन सर्वं यद्धि सर्वं
तत्सत्यं समुपास्महे ॥

We resort to that Truth, in which is everything, of which is everything, from which is everything, to which is everything, by which is everything, which is everything. (I. 12)

अशिरस्कं हकारान्त-
मशेषाकारसंस्थितम् ।
अजस्रमुच्चरन्तं स्वं
तमात्मानमुपास्महे ॥

We resort to that Self which always asserts itself as "I" in all beings, which begins with the letter

"A" and ends in "HA" with the dot "M" (*i.e.*, "AHAM"), which exists in all forms. (I. 13)

संत्यज्य हृद्गुहेशानं
देवमन्यं प्रयान्ति ये ।
ते रत्नमभिवांछन्ति
त्यक्तहस्तस्थकौस्तुभाः ।।

Those who forsake the God who is within the cave of the heart, and search for another God outside,—they are really going in search of conch-shells after abandoning the Kaustubha gem which is in their hands. (I. 14)

सर्वाशाः किल संत्यज्य
फलमेतदवाप्यते ।
येनाशाविषवल्लीनां
मूलमाला विलूयते ।।

This Supreme Fruit (of the Self) can be obtained only by him who renounces all hopes and desires, who has cut the root of the poisonous creepers of craving and ambition. (I. 15)

बुद्ध्वाप्यत्यन्तवैरस्यं
यः पदार्थेषु दुर्मतिः ।
बध्नाति भावनां भूयो
नरो नासौ स गर्दभः ।।

He is only an ass, and not a human being, who, in spite of the knowledge of the extreme non-existence of happiness in all objects of the world, does yet attach himself to them. (I. 16)

उत्थितानुत्थितानेता-
निन्द्रियाहीन् पुनः पुनः।
हन्याद्विवेकदण्डेन
वज्रेणेव हरिर्गिरीन् ॥

The serpents of the senses which rise again and again from within, and hiss again and again, should be slain by the rod of firm discrimination, just as Indra broke the mountains by his weapon Vajra. (I. 17)

उपशमसुखमाहरेत्पवित्रं
सुशमवतः शममेति साधु चेतः।
प्रशमितमनसः स्वके स्वरूपे
भवति सुखे स्थितिरुत्तमा चिराय ॥

One should obtain the sacred happiness of tranquillity. He who is tranquil controls his mind very easily. He who has inhibited his mind rejoices for ever in the Highest Bliss of Self-Realisation. (I. 18)

ॐ

उत्तरगीतासारः

ESSENCE OF UTTARA GITA

The Uttara Gita is a portion of the Brahmanda Purana. It is a supplement to the famous Bhagavad Gita. It treats of Jnana and Yoga and allied topics. Gaudapada, the grand-Guru of Sankara, is said to have written a commentary on this Gita.

Mind-control is done through sense-abstraction and breath-regulation. The sage who is satisfied with the immortal wisdom has no duty, whatsoever, to do. The mind is dissolved in the state of Samadhi where Pure Consciousness alone remains. The body is a help in Yoga-Sadhana and should not, therefore, be ill-treated. The body is an expression of the fundamental awareness. Sadhana is only a relative process and does not hold good in the state of the Absolute. Study of books is not to be undergone too much. The essence is to be meditated upon without break. The whole universe is Brahman only. This is the essence of the Uttara Gita.

श्री भगवानुवाच :

गच्छंस्तिष्ठन् सदाकालं
वायुस्वीकरणं परम् ।
सर्वकालप्रयोगेन
सहस्रायुर्भवेन्नरः ।।

The Blessed Lord said:

Whether walking or standing, who controls his breath, at all times, through protracted practice, shall live for a thousand years. (I. 7)

ग्रन्थमभ्यस्य मेधावी
ज्ञानविज्ञानतत्परः ।
पलालमिव धान्यार्थी
त्यजेद् ग्रन्थानशेषतः ॥

A wise person, after studying all books, and after acquiring all knowledge and wisdom, should abandon all books like husk after getting the grain out of it. (I. 17)

यथाऽमृतेन तृप्तस्य
पयसा किं प्रयोजनम् ।
एवं तत्परमं ज्ञात्वा
वेदे नास्ति प्रयोजनम् ॥

Even as one who has drunk deep nectar does not require water, so the one who has known Brahman has no benefit from the Vedas. (I. 19)

ज्ञानामृतेन तृप्तस्य
कृतकृत्यस्य योगिनः ।
न चास्ति किंचित्कर्तव्य-
मस्ति चेन्न स तत्त्ववित् ॥

A Yogi who is satisfied with the immortal wisdom, who has done all that is to be done, has no duty whatsoever to perform. If there is any, he, then, is not a knower of Reality. (I. 20)

आकाशं मानसं कृत्वा
मनः कृत्वा निरास्पदम् ।
निश्चलन्तं विजानीयात्
समाधिस्थस्य लक्षणम् ॥

He whose mind is like the expansive sky and is devoid of all desires, who has known the immovable being, is said to be in the state of Samadhi. (I. 29)

योगामृतरसं पीत्वा
वायुभक्षः सदा सुखी ।
यं समभ्यसते नित्यं
समाधिर्मृत्युनाशकृत् ।।

He who lives on air for a long period, having drunk, through the Yogic process, the essence of nectar, ever lives in the bliss of Samadhi which destroys death itself. (I. 30)

ऊर्ध्वशून्यमधः शून्यं
मध्यशून्यं यदात्मकम् ।
सर्वशून्यं स आत्मेति
समाधिस्थस्य लक्षणम् ।।

In the state of Samadhi one experiences the Self which has nothing above, nothing below, nothing in the centre, nothing anywhere (for it is everything). (I. 31)

ऊर्ध्वपूर्णमधः पूर्णं
मध्यपूर्णं यदात्मकम् ।
सर्वपूर्णं स आत्मेति
समाधिस्थस्य लक्षणम् ।।

In the state of Samadhi one experiences the Self which is full above, full below, full in the centre, full everywhere, for it alone is everything. (I. 34)

हृदयं निर्मलं कृत्वा
चिन्तयित्वा ह्यनामयम् ।
अहमेकमिदं सर्व-
मिति पश्येत्परं सुखी ।।

The blessed person, pure in heart, meditating on the taintless One as "I am the One, this All," attains the Supreme. (I. 36)

आकाशो ह्यवकाशश्च
आकाशव्यापितं च यत्।
आकाशस्य गुणः शब्दो
निःशब्दं ब्रह्म उच्यते ॥

The sky is a vacuum, for it spreads itself as mere emptiness. That (Brahman) pervades the sky. The quality of the sky is sound. The soundless one is Brahman. (I. 46)

इन्द्रियाणां निरोधेन
देहे पश्यन्ति मानवाः।
देहे नष्टे कुतो बुद्धि-
र्बुद्धिनाशे कुतो ज्ञता ॥

Men, through restraint of the senses, behold the Self in the body. If the body itself is not kept well, and is destroyed, how can there exist intellect, and without intellect how can knowledge be attained? (I. 47)

तावदेव निरोधः स्यात्
यावत्तत्त्वं न विन्दति।
विदिते च परे तत्त्वे
एकमेवानुपश्यति ॥

As long as one does not realise the Truth one should practise self-control. When the Truth is realised, he sees the One alone everywhere. (I. 52)

अत्यन्तमलिनो देहो
देही चात्यन्तनिर्मलः।
उभयोरन्तरं ज्ञात्वा
कस्य शौचं विधीयते ॥

The body is extremely impure and cannot be purified. The Self is ever pure and does not require purification. Knowing this great difference between the two, whose purification are you going to do ?

(I. 54)

यथा जले जलं क्षिप्तं
क्षीरे क्षीरं घृते घृतम् ।
अविशेषो भवेत्तत्त्वे
जीवात्मपरमात्मनोः ।।

Even as water mixes with water, milk with milk, and ghee with ghee, the individual soul mixes with the Supreme Soul, without the least differentiation therein, in Truth. (II. 2)

ज्ञानेन दीपिते देहे
बुद्धिर्ब्रह्मसमन्विता ।
ब्रह्मज्ञानाग्निना विद्वान्
निर्दहेत्कर्मबन्धनम् ।।

When the person is lighted up by wisdom, his intellect becomes a part of Brahman Itself, and he, the sage, burns the bondage of Karma with the fire of the Knowledge of Brahman. (II. 5)

यत्र यत्र मृतो ज्ञानी
येन वा केन मृत्युना ।
यथा सर्वगतं व्योम
तत्र तत्र लयं गतः ।।

Whichever be the place, and whatever the condition, in which a Jnani dies, he merges into Being and becomes like the all-pervading sky. (II. 8)

घटसंवृतमाकाशं
लीयमानं यथा घटे।
घटे नष्टे महाकाशं
तद्वज्जीवः परात्मनि ॥

Even as, when a jar is broken, the space within the jar exists as the original great space, so the Jiva, when its embodiment is broken, exists as the eternal Infinite. (II. 37)

घटाकाशमिवात्मानं
विलयं वेत्ति तत्त्वतः।
स गच्छति निरालम्बं
ज्ञानालोक्यं न संशयः ॥

One who knows in truth that the Self is only like the space within a jar, liable to dissolution, goes to the Self-existent state attainable through wisdom. There is no doubt about this. (II. 38)

ब्रह्महत्यासहस्राणि
भ्रूणहत्याशतानि च।
एको हि ध्यानयोगश्च
दहत्यग्निरिवेन्धनम् ॥

Thousands of sins of killing Brahmanas and hundreds of sins of destroying embryos shall be burnt through the Yoga of meditation, even as fuel is burnt by fire. (II. 40)

आलोच्य चतुरो वेदान्
धर्मशास्त्राणि सर्वदा।
योऽहं ब्रह्म न जानाति
दर्वी पाकरसं यथा ॥

He who does not realise "I am Brahman", even after studying the four Vedas and the Dharma-Shastras, is like a spoon dipped in delicious elixir (knowing not the taste thereof). (II. 41)

यथा खरश्चन्दनभारवाही
भारस्य वेत्ता न तु चन्दनस्य।
तथैव शास्त्राणि बहून्यधीत्य
सारं न जानन् खरवद्वहेत्सः ।।

An ass laden with sandalwood knows only the weight on its back, and not the fragrance of it. Even so one who studies many books, but knows not the Essence, carries merely the burden of book-lore. (II. 42)

अनन्तकर्म शौचं च
तपोयज्ञसुखानि च।
तीर्थयात्रादिगमनं
यावत्तत्त्वं न विन्दति ।।

So long as there is no knowledge of Reality one goes to sacred places of pilgrimage, takes holy baths, does many charitable acts, observes purity, practises penance and performs sacrifices for getting happiness. (II. 43)

गवामनेकवर्णानां
क्षीरं स्यादेकवर्णतः।
क्षीरवद्दृश्यते ज्ञानं
देहानां च गवां यथा ।।

Cows are of different colours, but milk is of the same colour. Similarly wisdom is of the same nature, though bodies are of different natures like the variegated cows. (II. 45)

आहारनिद्राभयमैथुनं च
सामान्यमेतत्पशुभिर्नराणाम्।
ज्ञानं नराणामधिकं विशेषं
ज्ञानेन हीनाः पशुभिः समानाः ।।

Food, sleep, fear and sexual copulation are common to both beasts and men. Only in knowledge man is distinct from the beast. Persons not possessing knowledge are only beasts. (II. 46)

प्रातर्मूत्रपुरीषाभ्यां
मध्याह्ने क्षुत्पिपासया ।
तृप्ताः कामेन बाध्यन्ते
चान्ते वा निशि निद्रया ॥

In the morning, time is spent in answering the calls of nature, at noon in food and drink, at night in conjugal act or sleep. (These are common with beasts). (II. 47)

मनसो ह्युन्मनीभावात्
द्वैतं नैवोपपद्यते ।
यदा यात्युन्मनीभावं
तदा तत्परमं पदम् ॥

When the mind is killed and becomes no-mind, then duality is not perceived. The destruction of the mind is the attainment of the Supreme Condition. (II. 51)

अनन्तशास्त्रं बहुवेदितव्यं
स्वल्पश्च कालो बहवश्च विघ्नाः ।
यत्सारभूतं तदुपासितव्यं
हंसो यथा क्षीरमिवाम्बुमिश्रम् ॥

Scriptures are numberless. Knowledge is limitless. Time is very short. Obstacles are countless. Hence whatever is the essence is to be taken, even as a swan drinks only milk by separating it from water. (III. 1)

पुराणं भारतं वेदाः
शास्त्राणि विविधानि च ।
पुत्रदारादिसंसारो
योगाभ्यासस्य विघ्नकृत् ॥

The Puranas, the Mahabharata, the Vedas, the various scriptures, the bondage of Samsara in the forms of son, wife, etc., are all obstacles in the practice of Yoga. (III. 2)

इदं ज्ञानमिदं ज्ञेयं
यत्सर्वं ज्ञातुमिच्छसि ।
अपि वर्षसहस्रायुः
शास्त्रान्तं नाधिगच्छसि ॥

This is knowledge, and this is to be known. This is what you wish to know. Even if you live a thousand years, you cannot reach the end of scriptures and books. (III. 3)

विज्ञेयोऽक्षरसन्मात्रो
जीवितं चापि चञ्चलम् ।
विहाय सर्वशास्त्राणि
यत्सत्यं तदुपास्यताम् ॥

Life is very fickle. Only the Imperishable Existence (Be-ness) is to be known. Abandoning all scriptures and books, resort to what is the Truth. (III. 4)

पृथिव्या यानि भूतानि
जिह्वोपस्थनिमित्तकम् ।
जिह्वोपस्थपरित्यागे
पृथिव्यां किं प्रयोजनम् ॥

All the things of the earth are centred in the tongue and the genitals. When the tongue and the

genitals are abandoned, what is the use of this earth? (III. 5)

अग्निर्देवो द्विजातीनां
मुनीनां हृदि दैवतम् ।
प्रतिमास्वल्पबुद्धीनां
सर्वत्र समदर्शिनाम् ॥

To the Brahmins God is in fire, to saints in the heart, to dull-headed men in idols, to equal-minded men everywhere. (III. 7)

यत्र यत्र मनो याति
तत्र तत्र परं पदम् ।
तत्र तत्र परं ब्रह्म
सर्वत्र समवस्थितम् ॥

Wherever the mind goes, there and there it sees only the Supreme Truth. There and there, everywhere, exists the Absolute Brahman. (III. 9)

निमिषं निमिषार्धं वा
यत्र तिष्ठन्ति योगिनः ।
तत्र तत्र कुरुक्षेत्रं
प्रयागो नैमिषं वनम् ॥

Wherever Yogis stay, even for half a second, there and there are Kurukshetra, Prayaga and the Naimisha forest. (III. 15)

निमिषं निमिषार्धं वा
प्राणिनाऽध्यात्मचिन्तनम् ।
क्रतुकोटिसहस्राणां
ध्यानमेको विशिष्यते ॥

Spiritual contemplation on the Self even for a moment, or even a lesser time, is greater than

thousands and crores of sacrifices. Meditation alone is supreme. (III. 16)

ब्रह्मज्ञानाग्निना योगी
निर्दहेत्पुण्यपापकौ ।
मित्रामित्रं सुखं दुःख-
मिष्टानिष्टं शुभाशुभम् ।
एवं मानापमानं च
तथा निन्दाप्रशंसनम् ।।

The Yogi, through the fire of Brahma-Jnana, should burn both demerit and merit, friend and foe, happiness and sorrow, the pleasurable and the hatable, the good and the bad, respect and disgrace, censure and praise. (III. 17)

भिक्षान्नं देहरक्षार्थं
वस्त्रं शीतनिवारणम् ।
अश्मानं च हिरण्यं च
शाकं शाल्योदनं तथा ।
समानं चिन्तयेद्योगी
यदि मोक्षमपेक्षते ।।

If he desires to attain Moksha, the Yogi should look upon equally, the food received as Bhiksha for keeping up the body, clothing used for averting cold, stone and gold, nice dishes and a meal of rice, with a differenceless vision. (III. 19)

ॐ

व सि ष्ठ गी ता सा र:

ESSENCE OF VASISHTHA GITA

This Gita is a part of the Nirvana-Prakarana of the Yogavasishtha. Sage Vasishtha instructs Rama on the eternal truths.

The whole of Samsara is an utter untruth. There is no use of relying upon it even for a moment. The form of the world is unreal, and the innermost essence of the world is the Infinite Brahman. There is sorrow in the consciousness of the not-Self which is born of delusion. The highest happiness can be had through the assertion of the Eternal Existence. All this is Brahman only, appearing in Brahman, and through Brahman. Love for life is the cause of bondage. Life in Brahman is Immortality. This Gita is meant for those who practise the highest kind of Jnana-Yoga.

श्री वसिष्ठ उवाच :

यस्य क्षीणावरणता
शान्तसर्वेहतोदिता ।
परमामृतपूर्णात्मा
सत्तयैव स राजते ।।

Sri Vasishtha said:

He who has cast off the veils, who has pacified all the desires and ambitions, who is filled with the

Supreme Immortal Essence, shines as Existence Itself. (I. 3)

यत्स्वर्गवेदनं स्वप्न-
वन्ध्यापुत्रोपलम्भवत् ।
अविद्यमानमेवेदं
जगद्यदनुभूयते ।।

The enjoyments in heaven are like fondling the son of a barren woman in dream. This world which we are experiencing is utterly non-existent. (I. 7)

असत्येष्वेव संसारे-
ष्वास्तामर्थः कुतो भवेत् ।
स्वर्गापवर्गयोः शब्दा-
वेव वन्ध्यासुतोपमौ ।।

When the whole play of Samsara is an untruth, what purpose can be there in life ? Both Swarga and Moksha are mere words only, just like the sons of barren women. (I. 9)

भ्रान्तिवस्तुस्वभावोऽसौ
न स्वप्नो न सुषुप्तता ।
न स्वर्गो न च निर्वाणं
सत्यं शान्तमशेषतः ।।

Everything is in fact a great delusion. There is neither dream nor deep sleep. There is neither heaven nor emancipation. The Truth is that everything is the Peace of Eternity. (I. 16)

भ्रान्तिस्त्वसन्मात्रमयी
प्रेक्षिता चेन्न लभ्यते ।
शुक्तिरूप्यमिवासत्यं
किल संप्राप्यते कथम् ।।

When seen, delusion is discovered to be non-existent, for it has no reality. How can silver be found in the mother-of-pearl ? It is totally unreal. (I. 17)

अस्वभावे महद्दुःखं
स्वभावे केवलं शमः ।
इति बुध्या विचार्यन्ति-
र्यदिष्टं तद्विधीयताम् ॥

In the state of the not-Self there is great sorrow and suffering. In the state of the Self there is absolute peace. Knowing thus, with discrimination, you can do whatever you like. (I. 20)

जगद्रूपमरूपात्म
ब्रह्म ब्रह्मणि संस्थितम् ।
येषामस्ति जगत्स्वप्न-
स्ते स्वप्नपुरुषा मिथः ॥

The form of the world is an unreal presentation. It is Brahman only appearing in Brahman. Those who believe in the dreamy world are themselves dreamy men and are unreal. (I. 25)

मयि ब्रह्मैकरूपं ते
शान्तमाकाशकोशवत् ।
वायोः स्पन्दैरिवाभिन्नै-
र्व्यवहारैश्च तन्मयि ॥

Your absolute Brahman-Consciousness is in me, too, the Peaceful, expansive like the sky. It appears to be different like the air in motion, with its apparently different waves, though in reality it is one. (I. 27)

अहं तु सन्मयस्तेषां
स्वप्नः स्वप्नवतामिव ।
ते तु नूनमसन्तो मे
सुषुप्तस्वप्नका इव ।।

I am the Eternal Existence to those who know it. But I appear like a dream to others who are in dream. They, too, are non-existent to me, like the dream-objects of a person who is dreaming. (I. 28)

तैस्तु यो व्यवहारो मे
तद्ब्रह्म ब्रह्मणि स्थितम् ।
ये यत्पश्यन्ति पश्यन्तु
तत्तैरलमलं मम ।।

My dealing with other persons is in truth Brahman only appearing in Brahman. Let people take a fancy to perceive anything they like. Enough, enough of objective experience. (I. 29)

जाग्रति स्वप्नवृत्तान्त-
स्थितिर्यादृग्रसा स्मृतौ ।
तादृग्रसाहंत्वजग-
ज्जालसंस्था विवेकिनः ।।

Just as the experiences in dream are mere fancy tales to a man in the waking state, so is the great play of the world to a person of right discrimination. (I. 35)

तेनैवाभ्यासयोगेन
याति तत्तनुतां तथा ।
यथा नाहं न संसारः
शान्तमेवावशिष्यते ।।

One attains that Eternal State through the practice of Yoga. Then he realises that the ego is not, Samsara is not; only the Eternal Silence remains. (I. 36)

यदा स्वभावविश्रान्तिः
स्थितिमेति शमात्मिका ।
जगद्दृश्यं तदा स्वप्नः
सुषुप्त इव शाम्यति ॥

When there is establishment in the essential nature of the Self, in the Eternal Peace, then the perceptible universe vanishes as a dream passes into deep sleep. (II. 3)

भोगा भवमहारोगा
बन्धवो दृढबन्धनम् ।
अनर्थायार्थसंपत्ति-
रात्मनात्मनि शाम्यताम् ॥

Enjoyments are great diseases of Samsara. Relatives are strong ropes to tie one to Samsara. Acquisition of wealth is only for self-destruction. Therefore take rest in the Self through the Self. (II. 4)

अस्वभावात्मता सर्गः
स्वभावैकात्मता शिवः ।
भूयतां परमव्योम्ना
शाम्यतां नेह ताम्यताम् ॥

Creation is contrary to the nature of the Reality. Truth is the Identity, ever blessed. Live in the Great Reality. Be calm. Do not suffer in this Samsara. (II. 5)

नात्मानमवगच्छामि
न दृश्यं च जगद्भ्रमम्।
ब्रह्म शान्तं प्रविष्टोऽस्मि
ब्रह्मैवास्मि निरामयः ॥

I do not experience the individual self. I do not perceive anything. I have no world-illusion. I have entered the Peace of Brahman. I am myself the diseaseless Brahman. (II. 6)

ब्रह्मात्मा वेत्ति नो सर्गं
सर्गात्मा ब्रह्म वेत्ति नो।
सुषुप्तो वेत्ति नो स्वप्नं
स्वप्नस्थो न सुषुप्तकम् ॥

One who is centred in Brahman does not know creation. One who is centred in the work of creation does not know Brahman. The sleeping man does not know dream. The dreaming man does not know sleep. (II. 9)

यथा सङ्कल्पनगरं
सङ्कल्पान्नैव भिद्यते।
तथायं जगदाभासः
परमार्थान्न भिद्यते ॥

Just as a city created through imagination does not exist apart from imagination, so is this world-appearance non-different from the Supreme Truth. (III. 20)

निरस्तकरणापेक्षं
मरुतः स्पन्दनं यथा।
यथा विसरणं भास-
स्तथा जगदिदं परे ॥

Just as air moves as wind without any cause whatsoever, similarly, this universe is the causeless movement of the Eternal Consciousness Rays. (IV. 3)

महाचिति महाकाशे
यदिदं भासते जगत् ।
तच्चित्त्वमेव कचति
निर्मलत्वं मणाविव ॥

Just as brightness naturally exists in a crystal, so the Pure Consciousness of the Infinite Existence shines as this world. (IV. 5)

विश्वविश्वेश्वरद्वित्वं
तथैवासन्मयात्मकम् ।
सदेवासंभवद्वित्वं
महाचिन्मात्रकं च यत् ॥

The difference between the universe and Brahman is also an unreality. The one Existence cannot become two, for it is the Great Infinite Consciousness alone. (IV. 16)

यद्रूपं व्योम तद्रूप-
मेवं शून्यं किलाखिलम् ।
एकात्मनि तते स्वच्छे
चिन्मात्रे सर्वरूपिणि ॥

As the sky is, so all this universe is mere emptiness. It is superimposed on the One All-pervading Pure Existence of Consciousness. (IV. 21)

कथमव्योमता व्योम्नि
द्वितीयासंभावद्भवेत् ।
प्रतिभात्मैव भारूपो
भाति सर्गो महाचिति ॥

How can the sky become not-sky? A second sky cannot exist. In the Infinite Consciousness the universe shines in the form of luminosity or light. (IV. 23)

काष्ठमौनदशाभासं
संसारमवशिष्यते ।
यथा निमीलिताक्षस्य
रूपालोकमनोभ्रमः ।।

The real form of this Samsara is dead silence. It is like the fruitless struggle of one to see forms, while closing his eyes. (IV. 25)

ज्ञेयाभावे त्वनिर्वाच्या
शिष्यते शाश्वतं शिवम् ।
अशरीराद्यविश्वात्म
सर्वं शान्तमिदं ततम् ।।

There is no object of perception. Hence all this is the indescribable, eternal, blissful, bodiless, universeless, absolute Peace only appearing. (IV 41)

जगद्भ्रमं परिज्ञाय
यदवासनमासितम् ।
विरसाशेषविषयं
तद्धि निर्वाणमुच्यते ।।

That is called Liberation which is attained when the illusion of the world is detected, when the mind is purged of all impressions, when all objective existence becomes essenceless. (IV. 51)

अज्ञानज्वरमुक्तस्य
बोधशीतलितात्मनः ।
एतदेव भवेच्चिह्नं
यद्भोगाम्बु न रोचते ।।

This is the sign of one who has recovered from the fever of ignorance, whose self is cooled by knowledge, that the water of enjoyment does not appear to him tasty. (V. 2)

अलमन्यैः परिज्ञानै-
वाच्यवाचकविभ्रमैः ।
अनहंवेदनामात्रं
निर्वाणं तद्विभाव्यताम् ॥

Know that to be the state of Nirvana, wherein the consciousness of "I" (individuality) is lost. Enough of other semblances of knowledge, mere juggleries of words and cleverness of expression. (V. 3)

निरस्तकलनाशङ्कं
त्यागग्रहणवर्जितम् ।
अविसारिसमस्तेच्छं
शान्तमास्स्व यथास्थितम् ॥

Resort peacefully to the True Existence, where all objective desires are dissolved, where renunciation and acceptance have no meaning, where change and 'othering' do not exist. (V. 9)

भूयतां चिन्मयव्योम्ना
पीयतां परमो रसः ।
स्थीयतां विगताशङ्कं
निर्वाणानन्दनन्दने ॥

In the Nandana-Forest of the Bliss of Nirvana, live without worry, drink the supreme essence, exist as the Infinite Consciousness. (V. 13)

जगद्गन्धर्वनगर-
गुरुगर्वेण नश्यथ ।
सुखरूपाणि दुःखानि
नाशनायैव पश्यथ ॥

The illusory world which is like the city seen in the clouds is for your bondage and destruction. Why are you proud in this illusion ? Pains come in the form of pleasures. All these are for your destruction only. Behold! (V. 17)

पुत्रदारसमग्राणि
मित्राणि च धनानि च ।
जन्मान्तरकृतानीव
स्वप्नजानीव पश्यति ॥

(The liberated soul) looks upon his thousands of sons, wives, properties, friends, riches, etc. as mere dream-objects, as of some old past life. (VII. 14)

उन्मत्तचेष्टिताकारा
हसत्यपि पुरोगताः ।
तरङ्गभङ्गुराधाराः
संसारसरितो गतीः ॥

He laughs at the flow of the river of Samsara with its fickle bursting waves and bubbles, appearing deluded and intoxicated in their forms. (VII. 16)

न स चेतयते काश्चि-
ल्लोकदारधनैषणाः ।
अपूर्वपदविश्रान्तो
जीवन्नेव यथा शवः ॥

He, though living, is like a corpse, and having rooted himself in the wonderful state of Realisation

does not have the consciousness of anything of the world, even of highly attractive things like women, money and fame. (VII. 17)

व्यवहारेषु कार्येषु,
भोगसंपादकेष्वपि ।
परमुद्वेगमायाति
सनिद्र इव बोधितः ।।

He gets terribly distressed on seeing worldly activity, business and enjoyment, like a sleeping man when awakened by others. (VII. 20)

आत्यन्तिकी विरसता
यस्य दृश्येषु दृश्यते ।
स बुद्धो नाप्रबुद्धस्य
दृश्यत्यागे हि शक्तता ।।

Who sees complete and extreme essencelessness in all objects, is one in whom wisdom has dawned. The person who has not woken up to wisdom cannot have the power of renouncing objects.
(VII. 36)

परं विषयवैतृष्ण्यं
समाधानमुदाहृतम् ।
आहृतं येन तन्नूनं
तस्मै नृब्रह्मणे नमः ।।

Concentration is the supreme desirelessness for objects. Who has acquired this state of abstraction, —to that Divinity among men we offer our salutations. (VII. 46)

नूनं विषयवैतृष्ण्ये
परिप्रौढिमुपागते ।
न शक्नुवन्ति निर्हर्तुं
ध्यानं सेन्द्राः सुरासुराः ।।

In whom the dispassion for objects has reached the highest peak of perfection, in his meditation, even the Gods and Asuras, and even Indra himself, cannot put obstacles. (VII. 47)

परं विषयवैतृष्ण्यं
वज्रध्यानं प्रसाध्यताम् ।
भेदे विगलिते ज्ञाना-
दन्यध्यानतृणेन किम् ॥

Let Vajra-like meditation be practised through extreme dispassion for objects. When difference is annulled through knowledge, what is the use of other meditations which are like mere straw? (VII. 48)

संपदः प्रमदाश्चैव
तरङ्गोत्तुङ्गभङ्गुराः ।
कस्तास्वहिफणच्छत्र-
च्छायासु रमते बुधः ॥

Wealth and women are perishable like bubbles of water. Which wise man will take pleasure in them which are like the shade under the hood of a venomous serpent? (IX. 49)

अर्थोपार्जनरक्षाणां
जानन्नपि कदर्थताम् ।
यः करोति स्पृहां मूढो
नृपशुं तं न संस्पृशेत् ॥

Even knowing the worthlessness of the act of amassing worldly objects and wealth, one who takes interest in them,—that deluded beast among men no one should touch. (IX. 50)

ईश्वरो न महाबुद्धे
दूरे न च सुदुर्लभः ।
महाबोधमयैकात्मा
स्वात्मैव परमेश्वरः ।।

God is not far away, and is not hard to get. The greatest Lord is one's own Self which is the ocean of Infinite Knowledge. (X. 22)

तस्मै सर्वं ततः सर्वं
स सर्वं सर्वतश्च सः ।
सोऽन्तः सर्वमयो नित्यं
तस्मै सर्वात्मने नमः ।।

Prostrations to that Self which possesses everything, from which proceeds everything, which itself is everything, which is everywhere, which is inside and all-pervading, which is eternal, the Soul of everything. (X. 23)

पिण्डत्वं नास्ति भूतानां
शून्यत्वं चात्यसंभवात् ।
अत एव मनो नास्ति
शेषं सत्तत्तव स्थितिः ।।

Beings, in truth, have no bodies. Nor have they a form of non-being. Hence mind does not exist. The remainder is mere Existence, which is thy Nature. (XI. 20)

पतत्यङ्गारवर्षे च
वाति वा प्रलयानिले ।
भूतले व्रजति व्योम्नि
सममास्ते ज्ञ आत्मनि ।।

The wise sage rests in the Self in an equanimous state, even if a rain of burning embers were to fall,

even if the wind of world-destruction were to blow, even if the earth is to be tossed up into the sky.
(XI. 43)

अकारणं महाबुद्धे
न कार्यमुपलभ्यते ।
तज्जाग्रतः केवलस्य
न कश्चिदिह संभवः ।।

The Absolute is eternal Consciousness and is not a cause; it is not effect, too. (Thus there is no creation.) (XIII. 2)

तस्यातोऽसंभवादन्ये
जीवभेदाः सजीवकाः ।
सर्वे न संभवन्त्येव
कारणाभावविक्षताः ।।

Since there is no such thing as creation, all the different Jivas and creatures, also, become non-existent; for there is no cause of which they can be the effect. (XIII. 3)

नेह प्रजायते किञ्चि-
न्नेह किञ्चन नश्यति ।
उपदेश्योपदेशार्थं
शब्दार्थकलनोदयः ।।

Nothing here is ever born, nothing here ever dies. The subject of instruction and the purpose of all teaching is only a play of words or sounds.
(XIII. 4)

बाह्यं न विद्यते किञ्चि-
द्बोधः स्फुरति बाह्यवत् ।
उदेति बोधहृदया-
द्बीजादिव वरद्रुमः ।।

Nothing here exists as an external object. The one Consciousness alone appears as externality. All objective existence grows from the internal consciousness, like a tree from a seed.

(XIII. 8)

बोधस्यान्तरिदं विश्वं
स्थितमेव रघूद्वह ।
स्थम्भस्यान्तर्यथा शाल-
भञ्जिका प्रकटीकृता ।।

The whole universe exists within one's own supreme Consciousness, just as divisions are seen within a plantain tree. (XIII. 9)

सबाह्याभ्यन्तरात्मैक-
मनन्तं देशकालतः ।
बोधामोदप्रसरणं
जगदेव प्रबुध्यताम् ।।

The whole universe is the fragrance of Consciousness. The Infinite which is both inside and outside appears as such through space and time.

(XIII. 10)

बोधेन तनुतामेति
पिण्डबन्धो जगत्त्रये ।
पिशाचबुद्धिः सदने
बोधितस्य यथा शिशोः ।।

When knowledge dawns, the tie of earthly (bodily) bondage in the three worlds disappears, even as a child becomes relieved of fear when instructed that there is no ghost in the house. (XIII. 26)

इयं दृश्यभरभ्रान्ति-
र्नन्वविद्येति चोच्यते ।
वस्तुतो विद्यते नैषा
तापनद्यां यथा पयः ।।

This great error of objective perception is the form of the great nescience. In reality it does not exist at all, even as there is no water in a mirage-river. (XIV. 5)

तदनन्तं महाकाशं
महाचिद्घनमुच्यते ।
अवेद्यचिद्रूपमयं
शान्तमेकं समस्थिति ।।

That Eternal Reality is the Great Mass of Consciousness. It is the unknowable essence of all Knowledge. It is the Absolute, changeless Peace. (XV. 5)

ब्रह्मविष्णवीश्वराद्यन्ते
महाप्रलयनामनि ।
शब्दार्थेऽरूढिमापन्ने
यच्छुद्धमवशिष्यते ।।

When Brahma, Vishnu and Siva remain only in name at the time of the great dissolution, when name and form vanish for ever, what remains is that Pure Truth. (XV. 6)

न च नास्तीति तद्वक्तुं
युज्यते चिद्वपुर्यदा ।
न चैवास्तीति तद्वक्तुं
युक्तं शान्तमलं तदा ।।

That Essence of Consciousness cannot be said either to exist or not to exist, for it is perfect Silence. (XV. 9)

पूर्णात्पूर्णं विसरति
पूर्णे पूर्णं विराजते ।
पूर्णमेवोदितं पूर्णे
पूर्णमेव व्यवस्थितम् ॥

The Full does proceed from the Full. The Full does shine in the Full. The Full alone remains when the Full is taken out of the Full. (XV. 20)

SECTION FOUR

MISCELLANEOUS GITAS

ॐ

बकगीतासारः

ESSENCE OF BAKA GITA

This is a conversation between Indra, the king of the gods, and sage Baka who lived for many Kalpas (cycles). Indra asks the sage as to what the experiences of his long life are. The sage gives a description of the sorrowful condition of the world which a person who lives for a long time has to see. This Gita occurs in the Mahabharata.

बकर्षिरुवाच—

अप्रियैः सह संवासः
प्रियैश्चापि विनाभवः ।
असद्भिः संप्रयोगश्च
तद्दुःखं चिरजीविनाम् ।।

Baka Rishi said—

Those who live for a long time experience the pain of contact with hatable objects, loss of the company of dear ones, and company with the wicked. (18)

पुत्रदारविनाशोऽत्र
ज्ञातीनां सुहृदामपि ।
परेष्वापतते कृच्छ्रं
किं नु दुःखतरं ततः ।।

Sons and wives die. Relatives and friends also perish. Great sorrows come from enemies. What can be a greater grief than this ? (19)

नान्यद्दुःखतरं किञ्चि-
ल्लोकेषु प्रतिभाति मे ।
अर्थैर्विहीनः पुरुषः
परैः संपरिभूयते ॥

It does not seem to me that any sorrow is heavier in the world than that a poverty-stricken person is ill-treated by others. (20)

अकुलानां कुले भावं
कुलीनानां कुलक्षयम् ।
संयोगं विप्रयोगं च
पश्यन्ति चिरजीविनः ॥

Debased people rise to a high status. People in an exalted condition fall down to low poverty. There is union and separation. All these do those who live long see. (21)

देवदानवगन्धर्व-
मनुष्योरगराक्षसाः ।
प्राप्नुवन्ति विपर्यासं
किं नु दुःखतरं ततः ॥

Gods, Asuras, Gandharvas, human beings, serpents, demons,—all these suffer from miserable changes in life. What can be a greater sorrow than this ? (23)

कुले जाताश्च क्लिश्यन्ते
दौष्कुलेयवशानुगाः ।
आढ्यैर्दरिद्रावमताः
किं नु दुःखतरं ततः ॥

People born in high families suffer due to subjection to those who are of low families. Those

who are rich ill-treat the poor. What can be more sorrowful than this ? (24)

लोके वैधर्म्यमेतत्तु
दृश्यते बहुविस्तरम् ।
हीनज्ञानाश्च दृश्यन्ते
क्लिश्यन्ते प्राज्ञकोविदाः ।
बहुदुःखपरिक्लेशं
मानुष्यमिह दृश्यते ।।

In the world unrighteousness or irony of fate is seen to prevail everywhere. Ignorant people are happy, but wise and learned men suffer much. Human life, thus, is seen to be torn by much pain and grief. (25)

ॐ

भिक्षुगीतासारः

ESSENCE OF BHIKSHU GITA

This Gita occurs in the eleventh Skandha of the Srimad Bhagavata. The Lord Sri Krishna quotes to Uddhava, as an illustration, the story of a greedy Brahmin who became a sage later and bore with fortitude all insults from the world. The Brahmin sings a song which has as its burden the method of the control of the mind.

ब्राह्मण उवाच—

नायं जनो मे सु दुःखहेतु-
न देवतात्मा ग्रहकर्मकालाः ।
मनः परं कारणमामनन्ति
संसारचक्रं परिवर्तयेद्यत् ।।

The Brahmin said—

Neither these people nor the gods, nor the self, nor the planets, nor Karma, nor time is the cause of my happiness and misery. It is the mind that is the real cause, as it sets whirling the wheel of Samsara. (43)

दानं स्वधर्मो नियमो यमश्च
श्रुतं च कर्माणि च सद्व्रतानि ।
सर्वे मनोनिग्रहलक्षणान्ताः
परो हि योगो मनसः समाधिः ।।

Charity, performance of one's own duty, restraint, observances, study of the Veda, rituals, Vratas,—all these are done for the purpose of controlling the mind; equilibrium of mind is the highest Yoga. (46)

समाहितं यस्य मनः प्रशान्तं
दानादिभिः किं वद तस्य कृत्यम्।
असंयतं यस्य मनो विनश्य-
द्दानादिभिश्चेदपरं किमेभिः॥

If one's mind is collected and is serene, what has he to do with charity and such other acts? If one's mind is not controlled through charity, etc., but becomes worse, then, what other good purpose have they to serve? (*i.e.*, nothing). (47)

मनोवशेऽन्ये ह्यभवंस्म देवा
मनश्च नान्यस्य वशं समेति।
भीष्मो हि देवः सहसः सहीयान्
युञ्ज्याद्वशे तं स हि देवदेवः॥

The senses and their gods are under the control of the mind; the mind does not come under the control of any other. The formidable god called mind is stronger than the strongest. Hence, whoever brings the mind under control is, indeed, the God of gods. (48)

तं दुर्जयं शत्रुमसह्यवेग-
मरुन्तुदं तन्न विजित्य केचित्।
कुर्वन्त्यसद्विग्रहमत्र मर्त्यै-
र्मित्राण्युदासीनरिपून् विमूढाः॥

Not having conquered this invincible enemy of irresistible force, who corrodes the vital parts, some

create a useless strife with people, and are foolish enough to make friends with some, enemies with some, and neglect some others. (49)

देहं मनोमात्रमिमं गृहीत्वा
ममाहमित्यन्धधियो मनुष्याः ।
एषोऽहमन्योऽयमिति भ्रमेण
दुरन्तपारे तमसि भ्रमन्ति ।।

Mistaking this body, which is a mere creation of the mind, for the Self, men, blinded in their senses, with the deluded notions of "I," "Mine," "I am this," "he is another," etc., wander in the great expanse of darkness. (50)

देहस्तु हेतुः सुखदुःखयोश्चे-
त्किमात्मनश्चात्र ह भौमयोस्तत् ।
जिह्वां क्वचित्सन्दशति स्वदद्भि-
स्तद्वेदनायां कतमाय कुप्येत् ।।

If the body is the cause of pleasure and pain (even adopting this wrong position), what has that to do with the Atman? That relation is only between two bodies, both parts of the earth. If sometimes one bites his own lips with his own teeth, with whom should he be angry? (51)

आत्मा यदि स्यात्सुखदुःखहेतुः
किमन्यतस्तत्र निजस्वभावः ।
न ह्यात्मनोऽन्यद्यदि तन्मृषा स्या-
त्क्रुध्येत कस्मान्न सुखं न दुःखम् ।।

If the self is the cause of happiness and misery, evidently there is nothing from another; if there is anything other than the self, it must necessarily

be unreal; and how can there be any occasion for anger? If there is no cause, there can be neither pleasure nor pain. (53)

न केनचित्क्वापि कथंचनास्य
द्वन्द्वोपरागः परतः परस्य ।
यथाहमः संसृति रूपिणः स्या-
देवं प्रबुद्धो न बिभेति भूतैः ॥

From no cause, at no place and in no manner can the attack of the pairs of opposites be imagined in that Higher than the high (Self), as in the ego, the cause of Samsara. One who has realised this truth has no fear from anything. (57)

ॐ

गोपीगीतासारः

ESSENCE OF GOPI GITA

The Gopi Gita is a part of the tenth Skandha of the Srimad-Bhagavata. During the Rasa-Lila the Lord Sri Krishna disappeared from the sight of the Gopis, in order to teach them a lesson. The Gopis suffer the pangs of separation from the Lord and give expression to the outpourings of their hearts, in majestic and touching words. This Gita is replete with the highest kind of devotion to the Supreme Lord.

गोप्य ऊचुः

जयति तेऽधिकं जन्मना व्रजः
श्रयत इन्दिरा शश्वदत्र हि ।
दयित दृश्यतां दिक्षु तावका-
स्त्वयि धृतासवस्त्वां विचिन्वते ।।

The Gopis said :

O Beloved One ! By Thy birth this Vraja shines most exalted ; so does Lakshmi surely abide here at all times. Pray reveal Thyself to us. In every direction, we, the creatures who live in Thee, seek Thee. (1)

शरदुदाशये साधुजातस-
त्सरसिजोदर श्रीमुषा दृशा ।
सुरतनाथ तेऽशुल्कदासिका
वरद विघ्नतो नेह किं वधः ॥

O Lord of happiness ! O Giver of boons ! We are Thy gratuitous servants. Is this not really killing us here by disappointing us with Thy eyes which overshadow the splendour of the inner petals of a full-blossomed lotus in a lake in the season of Sharat ? (2)

न खलु गोपिकानन्दनो भवा-
नखिलदेहिनामन्तरात्मदृक् ।
विखनसार्थितो विश्वगुप्तये
सख उदेयिवान् सात्त्वतां कुले ॥

Verily, Thou are not the son of the Gopika (Yashoda). Thou art indeed the witness-consciousness in the hearts of all beings that are embodied. Having been prayed to by Brahma, Thou hast, O friend, appeared in the family of the Sattvatas, in order to sustain the Universe. (4)

विरचिताभयं वृष्णिधुर्य ते
चरणमीयुषां संसृतेर्भयात् ।
करसरोरुहं कान्त कामदं
शिरसि धेहि नः श्रीकरग्रहम् ॥

O foremost of the Vrishnis ! Place on our head Thy gracious lotus-like palm which gives fearlessness (salvation) to those who seek refuge from the fearful Samsara,—Thy palm that has espoused the hand of Lakshmi and that bestows all desires, O beloved ! (5)

व्रजजनार्तिहन् वीर योषितां
निजजनस्मयध्वंसनस्मित ।
भज सखे भवत्किङ्करीः स्म नो
जलरुहाननं चारु दर्शय ।।

O Lord that removest the afflictions of the people of Vraja! O Hero! O beloved Lord whose smiles destroy the pride of Thy devotees! O friend of poor women! Kindly be pleased to accept us, Thy servants, and show to us Thy charming lotus-like face. (6)

प्रणतदेहिनां पापकर्शनं
तृणचरानुगं श्रीनिकेतनम् ।
फणिफणार्पितं ते पदाम्बुजं
कृणु कुचेषु नः कृन्धि हृच्छयम् ।।

Thy lotus-foot dissipates the sins of those who bow down to Thee. It accompanies those that live on grass (cows or ascetics). It is the abode of Lakshmi. It trod on the hood of the serpent (Kaliya). May Thou set it on our breast and cure the affliction of our hearts. (7)

तव कथामृतं तप्तजीवनं
कविभिरीडितं कल्मषापहम् ।
श्रवणमङ्गलं श्रीमदाततं
भुवि गृणन्ति ते भूरिदा जनाः ।।

The nectar of Thy stories is the very life of the distressed. It is highly praised by sages, it is the remover of sin, it is the most auspicious to hear, it is the most soothing and elevating, and they give in plenty who sing of it and celebrate it on earth. (9)

प्रहसितं प्रिय प्रेमवीक्षणं
विहरणं च ते ध्यानमङ्गलम् ।
रहसि संविदो या हृदिस्पृशः
कुहक नो मनः क्षोभयन्ति हि ।।

O Dear ! Thy smile, Thy loving glance, Thy deportment most happy to meditate upon, Thy secret promises,—all these go deep into our hearts, and, O deceitful one, they distract us. (10)

प्रणतकामदं पद्मजार्चितं
धरणिमण्डनं ध्येयमापदि ।
चरणपङ्कजं शंतमं च ते
रमण नः स्तनेष्वर्पयाधिहन् ।।

O Beloved one ! The Bestower of happiness, who removes all afflictions ! Pray set on our bosom Thy most blissful lotus-like foot, worshipped by Brahma, fit to be meditated upon in times of distress, the ornament of the earth, fulfilling every desire of those that bow down to it. (13)

सुरतवर्धनं शोकनाशनं
स्वरितवेणुना सुष्ठु चुम्बितम् ।
इतररागविस्मारणं नृणां
वितर वीर नस्तेऽधरामृतम् ।।

O Heroic One ! Give us the nectar of Thy lips, which enhances the joy of love and roots out sorrows, which is enjoyed through a beautiful kiss by the sounding flute, and which makes people forget all other desires. (14)

अटति यद्भवानह्नि काननं
त्रुटिर्युगायते त्वामपश्यताम् ।
कुटिलकुन्तलं श्रीमुखं च ते
जड उदीक्षतां पक्ष्मकृद्दृशाम् ।।

When thou goest away to the forests during the day, a moment becomes an age to us who do not see Thee. And dull-witted is that Brahma, the creator of the eyelids which obstruct our seeing Thy bewitching face graced with curls of hairs. (15)

रहसि संविदं हृच्छयोदयं
प्रहसिताननं प्रेमवीक्षणम्।
बृहदुरः श्रियो वीक्ष्य धाम ते
मुहुरतिस्पृहा मुह्यते मनः ॥

The thought of Thy secret promises, Thy passion-kindling smiling face and loving looks, Thy broad chest which is the abode of Lakshmi, fires us every moment with extreme desire and it makes our heart restless. (17)

व्रजजनौकसां व्यक्तिरङ्ग ते
वृजिनहन्त्र्यलं विश्वमङ्गलम्।
त्यज मनाक्च नस्त्वत्स्पृहात्मनां
स्वजनहृद्रुजां यन्निषूदनम् ॥

O Beloved ! Thy sight completely puts an end to to the sins of those that dwell in Vraja. It is auspicious to the whole Universe. Grant us, who cherish only Thee in our heart, at least a little of that (balm) which surely kills all the pains in the heart of Thy devotees. (18)

यत्ते सुजात चरणाम्बुरुहं स्तनेषु
भीताः शनैः प्रिय दधीमहि कर्कशेषु।
तेनाटवीमटसि तद्व्यथते न किंस्वि-
त्कूर्पादिभिर्भ्रमति धीर्भवदायुषां नः ॥

O Dear ! Thou walkest in the woods with those graceful tender lotus-feet which we, lest we should pain them, very gently set on our hard bosoms ; when we, whose life is centred in Thee, think how these feet are put to the rock on the gravelly ground, our mind reels. (19)

ॐ

हंसगीतासारः

ESSENCE OF HAMSA GITA

The Hamsa Gita is a conversation between the Lord Vishnu in the form of a swan and the sons of Brahma. This occurs in the midst of the instructions of Sri Krishna to Uddhava. This Gita considers the world as an illusion and the Atman alone as the permanent reality.

श्री भगवानुवाच--

दृष्ट्वा मां त उपव्रज्य
कृत्वा पादाभिवन्दनम् ।
ब्रह्माणमग्रतः कृत्वा
पप्रच्छुः को भवानिति ।।

The Blessed Lord said—

By seeing Me they came up and bowed at My feet; and with Brahma in their front, asked Me, "Who art Thou?" (20)

इत्यहं मुनिभिः पृष्ट-
स्तत्त्वजिज्ञासुभिस्तदा ।
यदवोचमहं तेभ्य-
स्तदुद्धव निबोध मे ।।

When questioned by the sages who were eager to know the Truth, what I told them, that, O Uddhava! hear from Me. (21)

वस्तुनो यद्यनानात्व-
मात्मनः प्रश्न ईदृशः ।
कथं घटेत वो विप्रा
वक्तुर्वा मे क आश्रयः ॥

If there is no difference in the real entity of the Atman, how, O Brahmins ! can such a question be put, and on what am I to base any answer ? (22)

पञ्चात्मकेषु भूतेषु
समानेषु च वस्तुतः ।
को भवानिति वः प्रश्नो
वाचारम्भो ह्यनर्थकः ॥

Or, when all the five Bhutas (elements) are really the same substance, your question "Who art Thou ?" is only words and has no sense. (23)

मनसा वचसा दृष्टया
गृह्यतेऽन्यैरपीन्द्रियैः ।
अहमेव न मत्तोन्य-
दिति बुध्यध्वमञ्जसा ॥

Understand that whatever is perceived by the mind, speech, sight or other senses is Myself, and nothing else than Myself. (24)

गुणेष्वाविशते चेतो
गुणाश्चेतसि च प्रजाः ।
जीवस्य देह उभयं
गुणाश्चेतो मदात्मनः ॥

O children ! The objects enter the mind, and it gets entangled in the objects. Both these constitute the body of the Jiva which is Myself. (25)

गुणेषु चाविशच्चित्त-
मभीक्ष्णं गुणसेवया ।
गुणाश्च चित्तप्रभवा
मद्रूप उभयं त्यजेत् ।।

The Jiva who realises himself as Myself should renounce both the mind caught up in the objects, by constantly resorting to them, and also the objects born of the mind. (26)

अहंकारकृतं बन्ध-
मात्मनोऽर्थविपर्ययम् ।
विद्वान्निर्विद्य संसार-
चिन्तां तुर्ये स्थितस्त्यजेत् ।।

One who realises that bondage is the work of egoism in relation to the Atman and that it is unreal, should develop dispassion and taking his stand on the Turya state, rid himself of the grief of Samsara. (29)

यावन्नानार्थधीः पुंसो
न निवर्तेत युक्तिभिः ।
जागर्त्यपि स्वपन्नज्ञः
स्वप्ने जागरणं यथा ।।

So long as the sense of man which sees the existence of difference in things, does not disappear, in spite of his reason and logic, he is really ignorant, sleeping while wakeful, just as he is wakeful in dreams. (30)

असत्वादात्मनोऽन्येषां
भावनां तत्कृता भिदा ।
गतयो हेतवश्चास्य
मृषां स्वप्नदृशो यथा ।।

As all things other than Atman have no real existence, the notion of difference created by them, the various modifications and causes of this difference, are all unreal like dream-perceptions. (31)

यो जागरे बहिरनुक्षणधर्मिणोऽर्थान्
भुङ्क्ते समस्तकरणैर्हृदि तत्सदृक्षान् ।
स्वप्ने सुषुप्त उपसंहरते स एकः
स्मृत्यन्वयात्त्रिगुणवृत्तिदृगिन्द्रियेशः ॥

It is but one Atman who, in the waking state, enjoys through all the senses the external transient objects, in dreams experiences objects similar to them, and in sleep withdraws himself from them, because he remembers his identity in all the three states, as the lord of the senses. (32)

एवं विमृश्य गुणतो मनसस्त्र्यवस्था
मन्मायया मयि कृता इति निश्चितार्थाः ।
संच्छिद्य हार्दमनुमानसदुक्तितीक्ष्ण-
ज्ञानासिना भजत माखिलसंशयाधिम् ॥

Having thus investigated and arrived at the conviction that the three states of the mind are produced by the Gunas and through My Maya are created in Me, and having cut off egoism which is the source of all doubts, through the precepts of the wise and through the sharp sword of wisdom, you do meditate on Me. (33)

ईक्षेत विभ्रममिदं मनसो विलासं
दृष्टं विनष्टमतिलोलमलातचक्रम् ।
विज्ञानमेकमुरुधेव विभाति माया
स्वप्नस्त्रिधा गुणविसर्गकृतो विकल्पः ॥

One should see that the whole world is a mad delusion and a dance of the mind, a seeming appearance, perishable, inconsistent like the circle of a firebrand, that the One Consciousness alone appears as the many, and that the dreamy difference created by the Gunas in three ways is an illusion. (34)

दृष्टिं ततः प्रतिनिवर्त्य निवृत्ततृष्ण-
स्तूष्णीं भवेन्निजसुखानुभवो निरीहः।
संदृश्यते क्व च यदीदमवस्तुबुध्या
त्यक्तं भ्रमाय न भवेत्स्मृतिरानिपातात् ॥

Having withdrawn the eye from the visible world and having turned away from craving, one should remain silent without ambitions, in the bliss of Self-realisation; if sometimes this (world) still appears to be, that will not cause delusion, as it is once abandoned as unreal, but it will linger only as a memory. (35)

देहं च नश्वरमवस्थितमुत्थितं वा
सिद्धो न पश्यति यतोऽध्यगमत्स्वरूपम्।
दैवादपेतमुत दैववशादुपेतं
वासो यथा परिकृतं मदिरामदान्धः ॥

One who has thus gained wisdom and has realised his essential nature does not see the transient body, whether it is motionless, or is moving, or falls down, whether controlled by or rid of Karma, like a person blinded by the intoxication of liquor, and does not see whether his cloth remains on or falls from his body. (36)

देहोऽपि दैववशगः खलु कर्म यावत्
स्वारम्भकं प्रतिसमीक्षत एव सासुः ।
तं सप्रपञ्चमधिरूढसमाधियोगः
स्वाप्नं पुनर्न भजते प्रतिबुद्धवस्तुः ॥

The body under the control of the force of Karma, lasts until its cause, Karma, gets exhausted; the individual who is established in Samadhi-Yoga, having attained superconsciousness, does not again resort to the world which is like a dream. (37)

ॐ

जीवन्मुक्तगीतासारः

ESSENCE OF JIVANMUKTA GITA

This is a Gita explaining the nature of the Jivanmukta. Its authorship is ascribed to Sage Dattatreya.

जीवः शिवः सर्वमेव
भूतेष्वेवं व्यवस्थितः ।
एवमेवाभिपश्यन् हि
जीवन्मुक्तः स उच्यते ॥

He is called a Jivanmukta who perceives with sameness of vision the One Infinite seated in the Jiva and Siva and in all beings. (2)

एवं ब्रह्म जगत्सर्व-
मखिलं भासते रविः ।
संस्थितं सर्वभूतानां
जीवन्मुक्तः स उच्यते ॥

He is called a Jivanmukta who sees the One Brahman which, seated in all beings, illumines the whole world, like the sun. (3)

एकधा वहुधा चैव
दृश्यते जलचन्द्रवत् ।
आत्मज्ञानी तथैवैको
जीवन्मुक्तः स उच्यते ॥

He is called a Jivanmukta who, through the knowledge of the Self, realises that the One appears as the many, like the moon reflected in different receptacles of water. (4)

सर्वभूते स्थितं ब्रह्म
भेदाभेदो न विद्यते।
एवमेवाभिपश्यंश्च
जीवन्मुक्तः स उच्यते ॥

He is called a Jivanmukta who, seeing the One Brahman existing in all beings, does not perceive any difference. (5)

चिन्मयं व्यापितं सर्व-
माकाशं जगदीश्वरम् ।
सहितं सर्वभूतानां
जीवन्मुक्तः स उच्यते ॥

He is called a Jivanmukta who sees everything as filled with the One Consciousness which is the Ruler of all, and which is all-pervading like ether. (10)

अनादिवर्ती भूतानां
जीवः शिवो न हन्यते।
निर्वैरः सर्वभूतेषु
जीवन्मुक्तः स उच्यते ॥

He is called a Jivanmukta who, seeing that the Jiva which is identical with Siva (Brahman) exists eternally, does not create enmity with any being. (11)

आत्मा गुरुश्च विश्वं च
चिदाकाशो न लिप्यते ।
गतागतं द्वयं नास्ति
जीवन्मुक्तः स उच्यते ।।

He is called a Jivanmukta who knows that the Self, the Guru, the universe are all the taintless Ether of Consciousness and that nothing actually comes or goes. (12)

अभ्यासे रमते नित्यं
मनो ध्यानलयं गतम् ।
बन्धमोक्षद्वयं नास्ति
जीवन्मुक्तः स उच्यते ।।

He is called a Jivanmukta who has neither bondage nor liberation, and whose mind ever takes delight in being merged in the practice of meditation. (15)

एकाकी रमते नित्यं
स्वभावगुणवर्जितः ।
ब्रह्मज्ञानरसास्वादी
जीवन्मुक्तः स उच्यते ।।

He is called a Jivanmukta who partakes of the essence of the bliss of Brahman, and rejoices alone, and for ever, being devoid of habits, natures, etc. (16)

जाग्रत्स्वप्नसुषुप्तिश्च
तुरीयावस्थितं सदा ।
सोऽहं मनो विलीयेत
जीवन्मुक्तः स उच्यते ।।

He is called a Jivanmukta who has transcended the waking, dreaming and sleeping states, and is established in the Eternal Conciousness of Self-Identity. (19)

सोऽहं स्थितं ज्ञानमिदं
सूत्रेषु मणिवत् स्थिरम् ।
सोऽहं ब्रह्म निराकारं
जीवन्मुक्तः स उच्यते ।

He is called a Jivanmukta who realises his being the Pure Consciousness which connects all beings as a thread connects all pearls, and his being the attributeless Brahman. (20)

योगाभ्यासी मनःश्रेष्ठो
अन्तस्त्यागी बहिर्जडः ।
अन्तस्त्यागी बहिस्त्यागी
जीवन्मुक्तः स उच्यते ।।

He is called a Jivanmukta whose mind practises the highest Yoga, who has internally renounced everything, but appears inert outside, and who has abandoned everything internal and external. (23)

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कपिलगीतासारः

ESSENCE OF KAPILA GITA

The Kapila Gita is the series of the teachings of the Divine Incarnation, Kapila, to his great Brahmavadini mother, Devahuti. This Gita occurs in the third Skandha of the Srimad-Bhagavata.

कपिल उवाच—

यदास्य चित्तमर्थेषु
समेष्विन्द्रियवृत्तिभिः ।
न विगृह्णाति वैषम्यं
प्रियमप्रियमित्युत ॥

Sri Kapila said—

When the mind ceases to perceive through the work of the senses the differences among the objects as favourable or unfavourable, while the objects are equal in their nature. (24)

स तदैवात्मनात्मानं
निःसङ्गं समदर्शनम् ।
हेयोपादेयरहित-
मारूढं पदमीक्षते ॥

Then one realises the Supreme Self by means of his own self as one of equal vision, unattached to anything and without anything to be shunned or to be sought. (25)

ज्ञानमात्रं परं ब्रह्म
परमात्मेश्वरः पुमान् ।
दृश्यादिभिः पृथग्भावै-
र्भगवानेक ईयते ।।

The Supreme Atman, the highest Purusha which is Brahman is nothing but pure Consciousness; that one glorious Being is perceived through all the separate phenomena as things seen, etc. (26)

एतवानेव योगेन
समग्रेणेह योगिनः ।
युज्यतेऽभिमतो ह्यर्थो
यदसङ्गस्तु कृत्स्नशः ।।

Only this is the desired end to be reached by all the Yoga of a Yogin, that he rids himself completely of phenomenal attachment and attaches himself to the Highest Goal of aspiration. (27)

ज्ञानमेकं पराचीनै-
रिन्द्रियैर्ब्रह्म निर्गुणम् ।
अवभात्यर्थरूपेण
भ्रान्त्या शब्दादिधर्मिणा ।।

It is only the absolute Consciousness which is the Nirguna Brahman that through illusion of the perverted senses appears as things possessed of sound and other attributes. (28)

एतद्वै श्रद्धया भक्त्या
योगाभ्यासेन नित्यशः ।
समाहितात्मा निःसङ्गो
विरक्त्या परिपश्यति ।।

It is only this (Brahman) that the Jiva realises through faith, devotion, constant Yoga-practice, concentration, non-attachment and renunciation. (30)

यथेन्द्रियैः पृथग्द्वारै-
र्थो बहुगुणाश्रयः ।
एको नानेयते तद्व-
द्भगवान् शास्त्रवर्त्मभिः ।।

Just as the one substance endowed with many qualities is variously perceived through the senses which have different natures, so also the one glorious Being is perceived in different ways by different paths of scriptures. (33)

ॐ

न हु ष गी ता सा रः

ESSENCE OF NAHUSHA GITA

Bhima, the brother of Yudhishthira, was tied fast by the large serpent, Nahusha, in a forest, and when Yudhishthira went in search of him, Nahusha challenged the king with a host of questions to which Yudhishthira replies; again Nahusha speaks to Yudhishthira on Dharma when requested by the latter. This Gita occurs in the Mahabharata.

युधिष्ठिर उवाच—

सत्यं दानं क्षमा शील-
मानृशंस्यं तपो घृणा।
दृश्यन्ते यत्र नागेन्द्र
स ब्राह्मण इति स्मृतः॥

Yudhishthira said—

In whom truth, charitable nature, forgiveness, good conduct, compassion, austerity, mercy, abide, he is called a Brahmana. (I. 21)

वेद्यं सर्प परं ब्रह्म
निर्दुःखमसुखं च यत्।
यत्र गत्वा न शोचन्ति
भवतः किं विवक्षितम्॥

That which is worth knowing is the Supreme Absolute, which is beyond pain and pleasure, reaching which, wise people do not come to grief. (I. 22)

शूद्रे तु यद्भवेल्लक्ष्म
द्विजे तच्च न विद्यते ।
न वै शूद्रो भवेच्छूद्रो
ब्राह्मणो न च ब्राह्मणः ।।

If a Shudra has not got the qualities of a Shudra, and if a Brahmana has not got the qualities of a Brahmana, he is not a Shudra and he is not a Brahmana.

NOTE: *A spiritual-minded Shudra is not inferior to a Brahmana, and a vicious Brahmana is equal to a Shudra.* (I. 25)

यत्रैतल्लक्ष्यते सर्प
वृत्तं स ब्राह्मणः स्मृतः ।
यत्रैतन्न भवेत्सर्प
तं शूद्रमिति निर्दिशेत् ।।

Wherever spiritual splendour abides, that is a Brahmana. Wherever there is no spiritual splendour, that is a Shudra. (I. 26)

एवं वै सुखदुःखाभ्यां
हीनं नास्ति पदं क्वचित् ।
एषा मम मतिः सर्प
यथा वा मन्यते भवान् ।।

I am of opinion that there is no place where pain and pleasure do not abide. (I. 29)

तावच्छूद्रसमो ह्येष
यावद्वेदे न जायते ।
तस्मिन्नेवं मतिद्वैधे
मनुः स्वायम्भुवोऽब्रवीत् ।।

As long as a person is not initiated into the Vedas, he is verily a Shudra. Any doubt regarding this

has been cleared by the Swayambhuva-Manu. (I. 35)

यत्रेदानीं महासर्प
संस्कृतं वृत्तमिष्यते ।
तं ब्राह्मणमहं पूर्व-
मुक्तवान् भुजगोत्तम ॥

I have already told that one whose nature is purified through the knowledge of the Vedas, is a Brahmana. (I. 37)

नहुष उवाच—

पात्रे दत्वा प्रियाण्युक्त्वा
सत्यमुक्त्वा च भारत ।
अहिंसानिरतः स्वर्गं
गच्छेदिति मतिर्मम ॥

Nahusha said—

He goes to the heavenly region who gives in charity to the best suited (deserving), who speaks sweetly, who speaks the truth, who is devoted to non-injury. (II. 2)

तिस्रो वै गतयो राजन्
परिदृष्टाः स्वकर्मभिः ।
मानुषं स्वर्गवासश्च
तिर्यग्योनिश्च तत्रिधा ॥

Three kinds of births are acquired by beings through their Karmas,—human birth, heavenly life and beastly living. (II. 9)

तत्र वै मानुषाल्लोका-
द्दानादिभिरतन्द्रितः ।
अहिंसार्थसमायुक्तैः
कारणैः स्वर्गमुच्यते ॥

Human beings attain to Swarga (heavenly life), having been purified through charity, non-injury, etc. (II. 10)

विपरीतैश्च राजेन्द्र
कारणैर्मानुषो भवेत् ।
तिर्यग्योनिस्तथा तात
विशेषश्चात्र वक्ष्यते ।।

If the human being follows the opposite of these virtuous qualities, he is born as a beast. (II. 11)

कामक्रोधसमायुक्तो
हिंसालोभसमन्वितः ।
मनुष्यत्वात्परिभ्रष्ट-
स्तिर्यग्योनौ प्रसूयते ।।

He who is full of lust and anger, who is addicted to violence (injury) and greed, is hurled down from the human status and is born among the beasts. (II. 12)

बुद्धिरात्मानुगातीव
उष्णा तेन विधीयते ।
तदाश्रिता हि सापेक्षा
बुद्धिस्तस्यैषिणी भवेत् ।।

The intellect is very near the Atman and reflects the intelligent quality of the Atman, just as a heated iron ball acquires the burning and lustrous qualities of fire. The intellect is dependent on the Atman and cannot work without its help. The intelligence of the Atman is always needed by the intellect. (II. 25)

बुद्धिरुत्पद्यते कार्या-
न्मनस्तूत्पन्नमेव हि ।
बुद्धेर्गुणविधानेन
मनस्तद्गुणवद्भवेत् ।।

The intellect functions only in activity, whereas the mind exists at all times. The mind also becomes possessed of such a quality as the intellect is, on account of being conditioned by the properties of the latter. (II. 26)

एतद्विशेषणं तात
मनोबुद्ध्योर्यदन्तरम् ।
त्वमप्यत्राभिसंबुद्धः
कथं वा मन्यते भवान् ।।

These are the qualities of and the difference between the mind and the intellect. You know this already. (II. 27)

सुप्रज्ञमपि चेच्छूर-
मृद्धिर्मोहयते नरम् ।
वर्तमानः सुखे सर्वो
मुह्यतीति मतिर्मम ।।

Even if a person be very intelligent and clever, he is deluded by wealth. I am of opinion that all those who are immersed in the pleasures of life are ever deluded.

सत्यं दमस्तपो दान-
मर्हिसा धर्मनित्यता ।
साधकानि सदा पुंसां
न जातिर्न कुलं नृप ।।

Truth, self-restraint, austerity, charity, non-injury, rootedness in virtue,—these are the helps to men, not caste or family. (II. 42)

ॐ

नारदगीतासारः

ESSENCE OF NARADA GITA

This is a conversation between the Lord Sri Krishna and Narada. It treats of the general requisites of a spiritual aspirant. It stresses the supremacy of the Guru or the spiritual preceptor.

श्री भगवानुवाच—

यावद् गुरुर्न कर्तव्य-
स्तावन्मुक्तिर्न लभ्यते ।
तस्माद् गुरुश्च कर्तव्यो
विना गुरुं न सिद्धयति ।।

The Blessed Lord said—

As long as one does not accept a Guru, so long he cannot attain Mukti. Hence one should search for a Guru, because, without Guru, perfection cannot be attained. (3)

विना दीपं यथा गेहं
तथा न गुरुमेव च ।
अवश्यं गुरुः कर्तव्यः
सुदृष्टि लभते नरः ।।

Even as a house is dark without a light in it, similarly without a Guru, a disciple is dark. Without doubt one should resort to a Guru, for through the Guru man gets a proper eyesight. (4)

चन्द्रहीना यथा रात्री
रविहीनं यथा दिनम् ।
नृपहीनं यथा सैन्यं
गुरुहीनस्तथा नरः ।।

A man without a Guru is like a night without the moon, like a day without the sun, like an army without a king or a commander. (5)

काष्ठस्य क्रियते नौका
गुरुः क्रियते वैष्णवः ।
स मुक्ति च कुलं तस्य
भवपारं च गच्छति ।।

A ship is made of wood. A Guru is made of the Vaishnava stuff. He alone can lead one to Liberation. He is the dear relative who takes one across Samsara. (11)

निन्दते वेदशास्त्राणि
वैष्णवान्ब्राह्मणांस्तथा ।
षष्टिवर्षसहस्राणि
विष्ठायां जायते क्रमिः ।।

One who insults the Vedas, the sacred scriptures, the Vaishnavas and the Brahmins, lives for sixty thousand years as a worm revelling in filth. (14)

वैष्णवा मम देहं च
सत्यं सत्यं च नारद ।
व्यभिचारिणीसुतो येन
जारजातिकमन्यते ।।

O Narada! The Vaishnavas are my body. This is the truth. One who rejects them is really a person of low birth. (16)

चाण्डालस्य दर्शनं चैव
शुद्धं च रविदर्शनम् ।
अदीक्षादर्शनहीनस्य
न शुद्धं श्रवणं विना ।।

The sin committed by looking at a pariah is expiated by looking at the sun. But the mistake of not getting oneself initiated by a Guru cannot be corrected except by hearing the Srutis from the Guru. (22)

गुरुमन्त्रप्राप्तो यदा
तदा मुक्तिश्च लभ्यते ।
दीक्षायां गमनं श्रुत्वा
पितृहर्षतेत्यादिना ।।

When a person starts to meet the Guru for getting initiated, his ancestors are highly pleased. After his initiation, they all get liberation. (25)

मनोमातङ्गरूपेण
ज्ञानमङ्कुशमेव च ।
तत्त्वात्मा शीलवन्तं च
सर्वपापैः प्रमुच्यते ।।

When a person kills the elephant of the mind with the spear of Jnana, then that Jnani becomes fully liberated from all sins. (27)

एकं ब्रह्म पञ्चस्वादं
भिन्नभिन्नमेव च ।
पञ्चस्वादं न जानामि
साधवो भुवनत्रये ।।

Brahman is one. But the fivefold senses make things appear diverse. One who discards sense-

perception and takes recourse to the One Brahman, —he is really a Sadhu in all the three worlds. (28)

गङ्गा गीता च वैष्णवाः
कपिला धेनुरेव च ।
हरिनाम यथा पद्मं
वैष्णवा नौका कलियुगे ।।

In the Kaliyuga, Ganga, Gita, Vaishnavas, the brownish-yellow cow, the Lord Hari's Name, are the boats to carry one across the ocean of Samsara. (33)

शुचिः सुमतिः सुशीलश्च
ह्याज्ञाकारी महादृढः ।
गुरुभक्तिर्गर्वहीनः
कर्तव्यः शिष्यो नारद ।।

Such a disciple should be kept, who is pure, good-natured, of good conduct, who acts according to the Guru's wishes, stable-minded, full of love for the Guru, and devoid of pride. (35)

तत्त्ववेत्ता विना नारद
दीक्षां शिक्षां विना नरः ।
उभौ तु नरकं यातो
गुरुः शिष्यो रसातले ।।

A Guru who has not realised the Truth, a disciple who has not been initiated and instructed,—these two, O Narada, go to the lowest hell. (36)

ॐ

पाण्डवगीतासारः

ESSENCE OF PANDAVA GITA

The Pandava Gita is a collection of the various prayers offered by different devotees to the Supreme Lord. It treats of the highest kind of Bhakti and self-surrender. The verses form parts of the Mahabharata and the Puranas.

ये मानवा विगतरागपरावरज्ञा
नारायणं सुरगुरुं सततं स्मरन्ति ।
ध्यानेन तेन हतकिल्बिषचेतनास्ते
मातुः पयोधररसं न पुनः पिबन्ति ॥

Those men who, being devoid of passion and filled with supreme wisdom, remember the Divine Guru Narayana through meditation, they, having burnt their sins and their minds, do not again drink the milk of mother's breast (*i.e.* are not born again.) (3)

नारायणो नाम नरो नराणां
प्रसिद्धचोरः कथितः पृथिव्याम् ।
अनेकजन्मार्जितपापसंचयं
हरत्यशेषं स्मरतां सदैव ॥

The person called Narayana is the greatest thief ever possible on earth. Even when he is merely thought of in the mind, he completely steals away all the sins accumulated by men since many lives. (4)

मेघश्यामं पीतकौशेयवासं
श्रीवत्साङ्कं कौस्तुभोद्भासिताङ्गम् ।
पुण्योपेतं पुण्डरीकायताक्षं
विष्णुं वन्दे सर्वलोकैकनाथम् ॥

I salute that Vishnu, the Lord of all the worlds, the lotus-eyed, attainable only through righteous deeds, shining with the Kaustubha gem on his body, marked with the Srivatsa, wearing the golden yellow silk cloth, and blue like the sky. (5)

यदि गमनमधस्तात्कालपाशानुबद्धो
यदि च कुलविहीने जायते पक्षिकीटे ।
कृमिशतमपि गत्वा जायते चान्तरात्मा
मम भवतु हृदिस्थे केशवे भक्तिरेका ॥

Even if I am destined to go to hell, bound by the noose of death, even if I am born as a bird or as an insect, even if I am to live as a worm in many lives, let me have devotion to the Lord Vishnu who is seated in my heart. (8)

तस्य यज्ञवराहस्य
विष्णोरतुलतेजसः ।
प्रणामं ये प्रकुर्वन्ति
तेषामपि नमो नमः ॥

Prostrations even to those who prostrate themselves before the Lord Vishnu, the Yajna-Varaha, the mighty and powerful. (9)

कीटेषु पक्षिषु मृगेषु सरीसृपेषु
(यक्षः) रक्षः पिशाचमनुजेष्वपि यत्र यत्र ।
जातस्य मे भवतु केशव त्वत्प्रसादा-
त्त्वय्येव भक्तिरचलाऽव्यभिचारिणी च ॥

O Lord! Even if I am to be born in the bodies of insects, birds, beasts, reptiles, fairies, devils, men or anywhere, be pleased to bless me with a firm devotion to Thee alone, and to no other being. (12)

वासुदेवं परित्यज्य
योऽन्यं देवमुपासते ।
तृषितो जाह्नवीतीरे
कूपं वाञ्छति दुर्भगः ।।

The deluded person who leaving Vasudeva begins to worship any other deity, is searching for a well on the bank of the Ganges, in order to quench his thirst. **(17)**

अहं तु नारायणदासदास-
दासस्य दासस्य च दासदासः ।
अन्येभ्य ईशो जगतो नराणां
तस्मादहं चान्यतरोऽस्मि लोके ।।

I am the slave of the slave of the slave of the slave of the slave of the slave of Lord Narayana. The king rules the world and all men, but I am different from all these men of the world. (20)

वासुदेवस्य ये भक्ताः
शान्तास्तद्गतमानसाः ।
तेषां दासस्य दासोऽहं
भवे जन्मनि जन्मनि ।।

Let me, in all my births to come, become the servant of the servant of those who have become tranquil-minded due to their intense devotion to Vasudeva, and are absorbed in Him. (21)

ये ये हतास्चक्रधरेण राजं-
स्त्रैलोक्यनाथेन जनार्दनेन ।
ते ते गता विष्णुपुरीं प्रयाताः
क्रोधोऽपि देवस्य वरेण तुल्यः ।।

Whoever were killed by the Lord holding the discus, the Lord of the three worlds, Janardana, they all have gone to the abode of Vishnu ;—even the anger of the Lord is equal to blessings from Him! (23)

त्वमेव माता च पिता त्वमेव
त्वमेव बन्धुश्च सखा त्वमेव ।
त्वमेव विद्या द्रविणं त्वमेव
त्वमेव सर्वं मम देवदेव ।।

O Lord of lords! You alone are my mother. You alone are my father. You alone are my relative. You alone are my friend. You alone are my knowledge (learning). You alone are my wealth. You alone are my everything. (28)

श्रीकृष्ण उवाच--

कृष्ण कृष्णेति कृष्णेति
यो मां स्मरति नित्यशः ।
जलं भित्वा यथा पद्मं
नरकादुद्धराम्यहम् ।।

The Lord said—

Whoever incessantly remembers me and calls out "Krishna, Krishna, Krishna," him I lift up from all sufferings and hells, even as the lotus is lifted above water. (36)

नरके पच्यमानं तु
यमेन परिभाषितम् ।
किं त्वया नार्चितो देवः
केशवः क्लेशनाशनः ॥

A person who is cooked in hell is asked there by Yama, "Why did you not worship the Divine Lord Vishnu who removes all sufferings ?" (39)

जन्मान्तर सहस्रेण
तपोध्यान समाधिभिः ।
नराणां क्षीणपापानां
कृष्णे भक्तिः प्रजायते ।

After purifying themselves through Tapas, meditation and Samadhi in thousands of births, men, being cleansed of all sins, develop devotion to the Lord Krishna. (40)

या प्रीतिरविवेकानां
विषयेष्वनपायिनी ।
त्वामनुस्मरतः सा मे
हृदयान्मापसर्पतु ॥

What intense love the ignorant men have for sense-objects, let that love not leave my heart, O Lord, which is centred in Thee. (42)

कृष्ण त्वदीयपदपङ्कजपञ्जरान्ते
अद्यैव मे विशतु मानसराजहंसः ।
प्राणप्रयाणसमये कफवातपित्तैः
कण्ठावरोधनविधौ स्मरणं कुतस्ते ॥

O Krishna! Let the Rajahamsa (the royal swan) of my mind enter the chamber of the lotus of Thy feet now itself. How can there be Thy remembrance at the time of the passing away of

life, when the throat is choked by phlegm, wind and bile? (52)

कृष्णेति मङ्गलं नाम
यस्य वाचि प्रवर्तते ।
भस्मीभवन्ति तस्याशु
महापातक कोटयः ॥

In whose tongue the blessed name of Krishna resides, the crores of his great sins get burnt to ashes in an instant. (54)

नमामि नारायणपादपङ्कजं
करोमि नारायणपूजनं सदा ।
वदामि नारायणनाम निर्मलं
स्मरामि नारायणतत्त्वमव्ययम् ॥

I prostrate myself before the lotus-feet of Narayana. I always do the worship of Narayana. I utter the divine Name of Narayana. I meditate on the Imperishable Truth of Narayana. (60)

नारायणेति मन्त्रोऽस्ति
वागस्ति वशवर्तिनी ।
तथापि नरके घोरे
पतन्तीत्येतदद्भुतम् ॥

There is the great Mantra "Narayana", the formula which bestows on one everything; yet, it is surprising that people fall into the great hell. (62)

किं तस्य बहुभिर्मन्त्रै-
र्भक्तिर्यस्य जनार्दने ।
नमो नारायणायेति
मन्त्रः सर्वार्थसाधकः ॥

What is the use of many Mantras to him who has devotion to Vishnu? "OM Namo Narayanaya" —this one Mantra is sufficient for one to acquire everything. (63)

हरिर्हरति पापानि
दुष्टचित्तैरपि स्मृतः ।
अनिच्छयापि संस्पृष्टो
दहत्येव हि पावकः ॥

Even if sinners repeat the Name of Hari, they shall be liberated by Hari. Even when touched disinterestedly, fire shall burn him who touched it. (65)

सकृदुच्चरितं येन
हरिरित्यक्षरद्वयम् ।
बद्धः परिकरस्तेन
मोक्षाय गमनं प्रति ॥

He who has once uttered the two letters "Hari", —he has made himself ready (girded up his loins) for journeying towards Emancipation. (66)

सा हानिस्तन्महच्छिद्रं
सा चान्धजडमूढता ।
यन्मुहूर्तं क्षणं वापि
वासुदेवं न चिन्तयेत् ॥

There is destruction, there is the greatest evil, there is blindness, inertia and idiocy that very moment when Vasudeva is not remembered. (70)

आलोड्य सर्वशास्त्राणि
विचार्यैवं पुनः पुनः ।
इदमेकं सुनिष्पन्नं
ध्येयो नारायणः सदा ॥

Having pored into all scriptures and ratiocinated again and again, I have come to this conclusion, that Narayana is to be meditated upon at all times. (73)

शरीरं च नवच्छिद्रं
व्याधिग्रस्तं कलेवरम् ।
औषधं जाह्नवीतोयं
वैद्यो नारायणो हरिः ॥

The nine-holed body is full of diseases. The water of the Ganges is the medicine. The Lord Narayana, Hari, is the physician. (74)

भोजनाच्छादने चिन्तां
वृथा कुर्वन्ति वैष्णवाः ।
योऽसौ विश्वम्भरो देवः
स भक्तान् किमुपेक्षते ॥

Devotees worry themselves unnecessarily about food, clothing, etc. Will that universe-sustaining Lord discard his devotees? (75)

आकाशात्पतितं तोयं
यथा गच्छति सागरम् ।
सर्वदेवनमस्कारः
केशवं प्रति गच्छति ॥

Just as all the water that falls from the sky enters the one ocean, the prostrations offered to all gods go to the one Lord Vishnu. (80)

ॐ

ऋषभगीतासारः

ESSENCE OF RISHABHA GITA

Rishabha, the sage, gives instructions to his children. This Gita occurs in the fifth Skandha of the Srimad-Bhagavata.

ऋषभ उवाच--

नायं देवो देहभाजां नृलोके
कष्टान् कामानर्हते विड्भुजां ये ।
तपो दिव्यं पुत्रका येन सत्त्वं
शुद्धयेद्यस्माद् ब्रह्मसौख्यं त्वनन्तम् ॥

Rishabha said—
This body is not meant to be given to the miserable pleasures which even beasts and birds enjoy; the divine duty of Tapas, O sons, is fitted to human beings, through which the mind becomes pure Sattwa, and from this arises the infinite bliss of Brahman-realization. (1)

महत्सेवां द्वारमाहुर्विमुक्ते-
स्तमोद्वारं योषितां सङ्गिसङ्गम् ।
महान्तस्ते समचित्ताः प्रशान्ता
विमन्यवः सुहृदः साधवो ये ॥

The wise say that service of the great ones is the way to salvation and that association with those who are attached to women is the way to darkness. They are the great ones who are possessed of

equanimity of mind, peaceful, free from anger, friendly towards all and good-natured. (2)

ये वा मयीशे कृतसौहृदार्था
जनेषु देहंभरवार्त्तिकेषु ।
गृहेषु जायात्मजरातिमत्सु
न प्रीतियुक्ता यावदर्थाश्च लोके ॥

Those who have love for Me, the Lord, as their sole purpose, have no love for people who are given to objects for nourishing the body and to household life consisting of wife, children, friends and wealth, and are contented with what is just sufficient for their bare existence. (3)

नूनं प्रमत्तः कुरुते विकर्म
यदिन्द्रियप्रीतय आपृणोति ।
न साधु मन्ये यत आत्मनोऽय-
मसन्नपि क्लेशद आस देहः ॥

Surely, a person carelessly commits sin when he is busy gratifying his senses; I do not think it is right to do again that which, having been done in previous births, has given rise to this miserable body which is unreal. (4)

पराभवस्तावदबोधजातो
यावन्न जिज्ञासत आत्मतत्त्वम् ।
यावत्क्रियास्तावदिदं मनो वै
कर्मात्मकं येन शरीरबन्धः ॥

This loss of Self-Awareness due to ignorance lasts as long as one does not enquire into the Truth of the Self; the mind lasts as long as there is action; the bondage of this mortal body is caused by action (Karma). (5)

लोकः स्वयं श्रेयसि नष्टदृष्टि-
र्योऽर्थान्समीहेत निकामकामः ।
अन्योन्यवैरः सुखलेशहेतो-
रनन्तदुःखं च न वेद मूढः ॥

The world is by nature blind to what is really good; it is filled with desires and works for attaining worldly objects; ignorant people hating one another for a little pleasure do not see the source of endless sorrow. (16)

गुरुर्न स स्यात्स्वजनो न स स्या-
त्पिता न स स्याज्जननी न सा स्यात् ।
दैवं न तत्स्यान्न पतिश्च स स्या-
न्न मोचयेद्यः समुपेतमृत्युम् ॥

He is not a Guru, he is not a relation, he is not a father, she is not a mother, it is not a Deity, he is not a Lord, who does not show the way of salvation to the Jiva. (18)

मत्तोऽप्यनन्तात्परतः परस्मात्
स्वर्गापवर्गाधिपतेर्न किञ्चित् ।
येषां किमु स्यादितरेण तेषा-
मकिञ्चनानां मयि भक्तिभाजाम् ॥

There is nothing which is other than I, who am the Infinite, higher than the highest, the Lord of heaven and emancipation. What have they to seek from any other, who are devoted to Me and therefore have nothing else to seek after? (25)

सर्वाणि मद्धिष्ण्यतया भवद्भि-
श्चराणि भूतानि सुता ध्रुवाणि ।
संभावतव्यानि पदे पदे वो
विविक्तदृग्भिस्तदुहार्हणं मे ॥

O sons ! All moving and unmoving beings ought to be always treated by you with respect and equal vision, because they are My abode ; this is My true worship. (26)

मनोवचोदृक्करणे हितस्य
साक्षात्कृतं मे परिबर्हणं हि ।
विना पुमान्येन महाविमोहा-
त्कृतान्तपाशान्न विमोक्तुमीशेत् ॥

The highest worship is to resign to Me, the Lord, whatever is done by the mind, the speech, the eye or the senses ; failing to do this, man cannot hope for liberation from the noose of time which is the cause of terrible delusion. (27)

ॐ

शौ न क गी ता

SHAUNAKA GITA

The sage Shaunaka instructs Yudhishthira, the king, on the secrets of the general life of the beings of the universe. The Gita has a great psychological value and solves many spiritual problems and traces all evils to passion, affection, greed or desire. This Gita occurs in the Aranya-Parva of the Mahabharata.

शौनक उवाच--

शोकस्थानसहस्राणि
भयस्थान शतानि च ।
दिवसे दिवसे मूढ-
माविशन्ति न पण्डितम् ।।

Shaunaka said—

Thousands of causes for grief and hundreds of causes for fear are there daily to an idiot. These do not exist for a wise man. (1)

न हि ज्ञान विरुद्धेषु
बहुदोषेषु कर्मसु ।
श्रेयोघातिषु सज्जन्ते
बुद्धिमन्तो भवद्विधाः ।।

Wise people do not attach themselves to works which destroy goodness, which are full of defects and which are set in opposition to the Good. (2)

अष्टाङ्गां बुद्धिमाहुर्यां
सर्वश्रेयो विघातिनीम् ।
श्रुतिस्मृति समायुक्तां
राजन्सा त्वय्यवस्थिता ॥

O king! You have that eightfold wisdom (knowledge of the eight limbs of Yoga) which destroys all evils existing as bars to salvation, which is supported both by Sruti and Smriti. (3)

अर्थकृच्छ्रेषु दुर्गेषु
व्यापत्सु स्वजनस्य च ।
शरीरमानसैर्दुःखै-
र्न सीदन्ति भवद्विधाः ॥

Wise men like you do not grieve because of physical and mental troubles, lack of riches or sufferings of one's own relatives, or even when caught in great calamities. (4)

श्रूयतां चाभिधास्यामि
जनकेन यथा पुरा ।
आत्मव्यवस्थानकरा
गीताः श्लोका महात्मना ॥

Hear now,—I shall narrate to you—how in olden days the great-souled Janaka sang these verses which revert one's mind to the Self. (5)

मनोदेहसमुत्थाभ्यां
दुःखाभ्यां मर्दितं जगत् ।
तयो र्व्याससमासाभ्यां
शमोपायमिमं श्रृणु ॥

The whole world is weighed down by the sufferings created by the mind and the body. Hear now as to how to pacify these sorrows, in brief, and in detail. (6)

व्याधेरनिष्टसंस्पर्शा-
च्छ्रमादिष्टविवर्जनात् ।
दुःखं चतुर्भिः शारीरं
कारणैः संप्रवर्तते ।

Physical sufferings come due to four reasons: illness, contact with undesirable objects, fatigue and loss of dear possessions. (7)

तदा तत्प्रतिकाराच्च
सततं चाविचिन्तनात् ।
आधिव्याधिप्रशमनं
क्रियायोगद्वयेन तु ॥

By counteracting these four sources of suffering, and also by not brooding upon them, the physical and mental diseases are cured. These are the two ways of action for ridding oneself of pain. (8)

मतिमन्तो ह्यतो वैद्याः
शमं प्रागेव कुर्वते ।
मानसस्य प्रियाख्यानैः
संभोगोपनयैर्नृणाम् ॥

Intelligent physicians cure the mental illness first, through sweet speech, anecdotes, offering to the mind its desired objects and physical enjoyments. (9)

मानसेन हि दुःखेन
शरीरमुपतप्यते ।
अयस्तप्तेन पिण्डेन
कुम्भसंस्थमिवोदकम् ॥

The body suffers due to the sorrows of the mind, even as the water kept in a jar begins to boil due to its contact with a heated iron ball. (10)

मानसं शमयेत्तस्मा-
ज्ज्ञानेनाग्नि मिवाम्बुना ।
प्रशान्ते मानसे ह्यस्य
शारीरमुपशाम्यति ।।

The mental illness should be cured through knowledge, even as fire is cooled by pouring water over it. When the mind is tranquil, the body also becomes healthy. (11)

मनसो दुःखमूलं तु
स्नेह इत्युपलभ्यते ।
स्नेहात्तु सज्जते जन्तु-
र्दुःखयोगमुपैति च ।।

The cause of mental illness is love and affection. Through love and affection the individual gets attached, and comes in contact with heavy sorrow. (12)

स्नेहमूलानि दुःखानि
स्नेहजानि भयानि च ।
शोकहर्षौ तथायासः
सर्वं स्नेहात्प्रवर्तते ।।

All sorrows have affection as their root. All fears also are born of affection. Grief, exhilaration, fatigue, and every pain originate from affection. (13)

स्नेहाद्भावोऽनुरागश्च
प्रजज्ञे विषये तथा ।
अश्रेयस्कावुभावेतौ
पूर्वस्तत्र गुरुः स्मृतः ।।

From affection arises heart-felt imagination, and through affection deep attachment is developed towards the objects of the world. Both

these are against one's ultimate good. The original Guru of all troubles is affection. (14)

कोटराग्निर्यथाशेषं
समूलं पादपं दहेत् ।
धर्मार्थौ तु तथाऽल्पोऽपि
रागदोषो विनाशयेत् ॥

Just as even a little fire kept inside the hollow of a tree will burn up the whole tree itself, similarly, even a little affection for sense-objects shall burn up all virtue and prosperity. (15)

विप्रयोगे न तु त्यागी
दोषदर्शी समागमे ।
विरागं भजते जन्तु-
र्निर्वैरो निरवग्रहः ॥

He who is deprived of sense-objects is not a man of renunciation. He who perceives defect in contact with sense-objects and thus acquires dispassion is one of real renunciation. He has no hatred and no craving. (16)

तस्मात्स्नेहं न लिप्सेत
मित्रेभ्यो धनसंचयात् ।
स्वशरीरसमुत्थं च
ज्ञानेन विनिवर्तयेत् ॥

Hence one should not develop affection for anything, even for friends and riches. The affection which is already inside should be removed through knowledge. (17)

ज्ञानान्वितेषु युक्तेषु
शास्त्रज्ञेषु कृतात्मसु ।
न तेषु सज्जते स्नेहः
पद्मपत्रेष्विवोदकम् ॥

Affection does not arise in those full of wisdom, who are self-controlled, who have knowledge of the sacred scriptures, who have fulfilled all duties, even as water does not stick to a lotus-leaf. (18)

रागाभिभूतः पुरुषः
कामेन परिकृष्यते ।
इच्छा संजायते तस्य
ततस्तृष्णा विवर्धते ॥

The person who is full of attachment is dragged by passion. He develops desire and then craving takes a strong root in him. (19)

NOTE:—Raga is inclination to love. Kama is desire for possession. Ichha is a wish to possess the object even after enjoyment. Trishna is insatiety even after repeated enjoyments.

तृष्णा हि सर्वपापिष्ठा
नित्योद्वेगकरी स्मृता ।
अधर्मबहुला चैव
घोरा पापानुबन्धिनी ॥

The most sinful of all things is craving. Craving causes eternal suffering. Craving is the womb of vice, and is the dreadful impeller of sin. (20)

या दुस्त्यजा दुर्मतिभि-
र्या न जीर्यति जीर्यतः ।
योऽसौ प्राणान्तिको रोग-
स्तां तृष्णां त्यजतः सुखम् ॥

Craving is hard to overcome by fools; it does not become old even when the person becomes old. It is the disease which persists till the end of one's life. Only by renouncing it can one hope to get happiness. (21)

अनाद्यन्ता हि सा तृष्णा
अन्तर्देहगता नृणाम् ।
विनाशयति भूतानि
अयोनिज इवानलः ॥

Craving has neither beginning nor end. It is rooted in the internal recesses of all people. It destroys all beings even as fire in a heated iron ball burns things. (22)

यथैधः स्वसमुत्थेन
वह्निना नाशमृच्छति ।
तथाऽकृतात्मा लोभेन
सहजेन विनश्यति ॥

Even as wood burns itself through the fire arisen from itself, so the fool perishes through his own greed. (23)

राजतः सलिलादग्ने-
श्चोरतः स्वजनादपि ।
भयमर्थवतां नित्यं
मृत्योः प्राणभृतामिव ॥

Even as all living creatures have in them the dread of death, so the rich people have dread from the king, from floods, fire, thieves and even from relatives. (24)

यथा ह्यामिषमाकाशे
पक्षिभिः श्वापदैर्भुवि ।
भक्ष्यन्ते सलिले मत्स्यै-
स्तथा सर्वत्र वित्तवान् ॥

Even as birds eat flesh in the air, wolves eat flesh on earth, fishes eat flesh in water, so also the rich man is consumed everywhere. (25)

अर्थ एव हि केषांचि-
दनर्थं भजते नृणाम् ।
अर्थः श्रेयसि चासक्तो
न श्रेयो विन्दते नरः ॥

Wealth alone is the cause of all human miseries. Even if wealth is utilised for good purposes, that will bring no permanent happiness to man. (26)

तस्मादर्थागमाः सर्वे
मनोमोहविवर्धनाः ।
कार्पण्यं दर्पमानौ च
भयमुद्वेग एव च ॥

Hence all kinds of acquisition of wealth are only for increasing the delusion of the mind, to excite miserliness, pride, haughtiness, fear and anger. (27)

अर्थजानि विदुः प्राज्ञा
दुःखान्येतानि देहिनाम् ।
अर्थस्योत्पादने चैव
पालने च तथा क्षये ॥

Wise men know that the sorrows of all human beings are due to acquisition of wealth, preservation of wealth and exhaustion of wealth. (28)

सहन्ति च महद्दुःखं
घ्नन्ति चैवार्थकारणात् ।
अर्थाद्दुःखं परित्यक्तं
पालिता श्चैव शत्रवः ॥

For the sake of acquiring wealth, people suffer great pains, commit murders; and when wealth passes away, they suffer pains again, for they have given protection to the enemy, wealth. (29)

दुःखेन चाधिगम्यन्ते
तस्मान्नाशं न चिन्तयेत् ।
असन्तोषपरा मूढाः
सन्तोषं यान्ति पण्डिताः ॥

Wealth is acquired with much suffering. Its passing away is, therefore, so painful that one does not want even to think of it. These fools are always bereft of happiness. Only wise men acquire real happiness. (30)

अन्तो नास्ति पिपासायाः
सन्तोषः परमं सुखम् ।
तस्मात्संतोषमेवेह
परं पश्यन्ति पण्डिताः ॥

There is no end for craving. Hence contentment alone is the best way to happiness. Contentment alone is considered by the wise as the supreme. (31)

अनित्यं यौवनं रूपं
जीवितं रत्नसंचयः ।
ऐश्वर्यं प्रियसंवासो
गृध्येत्तत्र न पण्डितः ॥

Impermanent are youth, beauty, life, possession of riches, lordship, company of the dear ones. A wise man should not covet these things. (32)

त्यजेत संचयांस्तस्मात्
तज्जान् क्लेशान् सहेत च ।
न हि संचयवान् कश्चित्
दृश्यते निरुपद्रवः ।
अतश्च धार्मिकैः पुंभि-
रनीहार्थः प्रशस्यते ॥

All possessions, therefore, should be renounced. All pains arising from such renunciation should be borne with fortitude. Is there anyone possessing wealth and yet free from sorrows? Hence all righteous people extol non-covetousness and renunciation. (33)

धर्मार्थं यस्य वित्तेहा
वरं तस्य निरीहता ।
प्रक्षालनाद्धि पङ्कस्य
श्रेयो न स्पर्शनं नृणाम् ॥

Even if one wishes to amass wealth for the sake of righteous deeds, it is better for him to develop more dispassion. Instead of washing the hands after touching filth, it is better not to touch it at all. (34)

युधिष्ठिरैवं सर्वेषु
न स्पृहां कर्तुमर्हसि ।
धर्मेण यदि ते कार्यं
विमुक्तेच्छो भवार्थतः ॥

O Yudhishthira! Thus, you should not develop desire for anything. If you wish to live a righteous life, then renounce all love for wealth. (35)

ॐ

श्रु ति गी ता सा र:

ESSENCE OF SRUTI GITA

The Sruti Gita is a part of the tenth Skandha of the Srimad-Bhagavata. It is a prayer offered by the Srutis to the Lord Narayana in his abode of Sweta-Dwipa. The prayer comprehends the sublime philosophy of the Vedanta and expounds its principles in the spirit of the Vedas and the Upanishads.

श्रुतय ऊचु: —

जनिमसतः सतो मृतिमुतात्मनि ये च भिदां
विपणमृतं स्मरन्त्युपदिशन्ति त आरुपितैः ।
त्रिगुणमयः पुमानिति भिदा यदबोधकृता
त्वयि न ततः परत्र स भवेदवबोधरसे ।।

The Srutis said—

Those who think that Being is born of Non-Being, or that the Atman dies, or that beings are many and different, or that rituals bear real fruits, teach to others their own misapprehensions. The notion of difference that Purusha is constituted of three Gunas is due to ignorance of Thyself (the Supreme Lord) ; such difference is not in Thee; nor does that ignorance exist in Thee, for Thou art Absolute Consciousness. (25)

सदिव मनस्त्रिवृत्त्वयि विभात्यसदामनुजा-
त्सदभिमृशन्त्यशेषमिदमात्मतयात्मविदः ।
न हि विकृतिं त्यजन्ति कनकस्य तदात्मतया
स्वकृतमनुप्रविष्ट मिदमात्मतयावसितम् ॥

The mind which creates the three Gunas, which appears to be real, though actually it is unreal, is superimposed on Thee; but those who know the Atman consider all this to be Sat or real Existence, as being Atman Itself; for those who are in quest of gold do not reject its modifications (ornaments), because the modifications also are gold; this whole universe is the Atman, because It makes it and is in it. (26)

तव परि ये चरन्त्यखिलसत्त्वनिकेततया
त उत पदाक्रमन्त्यविगणय्य शिरो निर्ऋतेः ।
परिवयसे पशूनिव गिरा विबुधानपि तांस्त्वयि
कृतसौहृदाः खलु पुनन्ति न ये विमुखाः ॥

Only those who devoutly worship Thee as the one Source of all beings, overcome and keep their foot on the head of Death; but those who turn away from Thee, though they may be learned, Thou keepest bound in Samsara like cattle by a word of command; for only those who are devoted to Thee become exalted in purity; not those who have turned their faces away from Thee. (27)

न घटत उद्भवः प्रकृतिपूरुषयोरजयो-
रुभययुजा भवन्त्यसुभृतो जलबुद्बुदवत् ।
त्वयि त इमे ततो विविधनामगुणैः परमे
सरित इवार्णवे मधुनि लिल्युरशेषरसाः ॥

Neither Prakriti nor Purusha nor both can be the cause of the Jiva; Jivas come into existence like bubbles in water; they with all their several names and qualities vanish into Thee, like rivers do into the sea, and all tastes into honey. (31)

विजितहृषीकवायुभिरदान्तमनस्तुरगं
य इह यतन्ति यन्तु मतिलोलमुपायखिदः ।
व्यसनशतान्विताः समवहाय गुरोश्चरणं
वणिज इवाज सन्त्यकृतकर्णधरा जलधौ ॥

Those who try to control the unmanageable horse of the mind of very fickle disposition merely by curbing the senses and breaths, without seeking the help of a Guru's feet, painfully labour and continue to be in countless miseries, and they are like merchants who have not secured a pilot for their vessel in the sea. (33)

सत इदमुत्थितं सदिति चेन्न नु तर्कहतं
व्यभिचरति क्वच मृषा न तथोभययुक् ।
व्यवहृतये विकल्प इषितोऽधपरम्परया
भ्रमयति भारती त उरुवृत्तिभि रुक्थजडान् ॥

If it be argued that this universe is real, being evolved out of the Real, this argument is fallacious, being contradicted by the examination of facts through logic; sometimes it appears to be too much, sometimes it is altogether false; the universe cannot be both real and false; for the purpose of worldly life, it is admitted as an illusion; speech and language in a beginningless blind tradition fill with misapprehension, through their various plays, those dull-witted men who do not perceive the Truth. (36)

न यदिदमग्र आस न भविष्यदतो निधना-
दनुमितमन्तरा त्वयि विभाति मृषैकरसे ।
अत उपमीयते द्रविणजातिविकल्पपथै-
र्वितथमनोविलासमृतमित्यवयन्त्यबुधाः ॥

This universe did not exist in the beginning and it has no future existence; only the unreal universe in the middle is superimposed on Thee, who is the One Essence; therefore it is compared to various forms of matter, viz., gold, nature, superimposition, etc.; this baseless fancy called the universe, the ignorant take as Real. (37)

द्युपतय एव ते न ययुरन्तमनन्ततया
त्वमपि यदन्तराऽण्डनिचया ननु सावरणाः ॥
ख इव रजांसि वान्ति वयसा सह यच्छ्रुतय-
स्त्वयि हि फलन्त्यतन्निरसनेन भवन्निधनाः ॥

Even the gods ruling over the heavens do not see Thy limit; for Thou art unlimited; Thou Thyself dost not become limited; in Thee do infinite eggs of universes (cosmoses) abide with all their several sheaths, moving about like particles of dust in the sky, driven by the wheel of Time; the Vedas hold good for Thy Glory only by speaking of Thee as a negation of everything else, (for they cannot describe what Thou actually art). (41)

ॐ

वेणुगीतासारः

ESSENCE OF VENU GITA

The Venu Gita is a part of the tenth Skandha of the Srimad-Bhagavata. When Sri Krishna was in the woods, tending the cows, the Gopis begin to describe His Glory in a very emotional tone. This Gita gives a description of the wonderful effects which the voice of the divine flute had upon those that heard it. All begin to flock to Sri Krishna and stand still in a state of concentration of mind.

गोप्य ऊचुः—

वामबाहुकृतवामकपोलो
वल्गितभ्रुरधरार्पितवेणुम् ।
कोमलाङ्गुलिभिराश्रितमार्गं
गोप्य ईरयति यत्र मुकुन्दः ॥
व्योमयानवनिताः सह सिद्धै-
र्विस्मितास्तदुपधार्य सलज्जाः ।
काममार्गणसमर्पितचित्ताः
कश्मलं ययुरपस्मृतनीव्यः ॥

The Gopis said—

O Gopis, when Mukunda inclines His left cheek to his left arm with dancing brows and, with His tender fingers on its holes, applies the reed to His lips and fills it with His voice, celestial women passing with their consorts through the air-cars,

listen to it (the music) cast in wonder, and blushing to find their hearts struck with the arrows of cupid, stand confused insensible of their waist-clothes getting loose. (2, 3)

हन्त चित्रमबलाः शृणुतेदं
हारहास उरसि स्थिरविद्युत् ।
नन्दसूनुरयमार्तजनानां
नर्मदो यर्हि कूजितवेणुः ॥
वृन्दशो व्रजवृषा मृगगावो
वेणुवाद्यहृतचेतस आरात् ।
दन्तदष्टकवला धृतकर्णा
निद्रिता लिखितचित्रमिवासन् ॥

O what joy! What wonder! Women, listen to this! When with smiles like wreaths of pearls and with streaks of lightning, permanently settled on His chest, this son of Nanda, sweetly sounds his flute, bringing delight to the afflicted, there flock in crowds, even from a distance, the bulls of Vraja, the deer and the cows, with their hearts charmed by the music of the flute, with half-chewed mouthfuls of grass between their teeth and listening with erect ears, and stand as if in deep sleep, (or) as painted animals. (4, 5)

दर्शनीयतिलको वनमाला-
दिव्यगन्ध तुलसीमधुमत्तैः ।
अलिकुलैरलघुगीतमभीष्ट-
माद्रियन्यर्हि सन्धितवेणुः ॥
सरसि सारसहंसविहङ्गा-
श्चारुगीतहृतचेतस एत्य ।
हरिमुपासत ते यतचित्ता
हन्त मीलितदृशो धृतमौनाः ॥

When with a charming Tilaka on His forehead, He appreciated the delightful and the high-pitched music of the bees that are intoxicated with the honey of the Tulasi of divine fragrance in the Vanamala, and plays on His flute, Sarasa, Hamsa, and other birds of the lake, their hearts drawn away by the charming music, attend Hari with their mind under perfect control—what wonder it is!—shutting their eyes and contemplate on Him in perfect silence. (10, 11)

विविधगोपचरणेषु विदग्धो
वेणुवाद्य उरुधा निजशिक्षाः ।
तव सुतः सति यदाऽधरबिम्बे
दत्तवेणुरनयत्स्वरजातीः ॥
सवनशस्तदुपधार्य सुरेशाः
शक्रशर्वं परमेष्ठिपुरोगाः ।
कवय आनतकन्धरचित्ताः
कश्मलं ययुरनिश्चिततत्त्वाः ॥

O Yashoda, when thy son, an expert in the various games of Gopas, places the reed between His beautiful lips and distinctly evolves His own varied and original tunes, there attend the great and wise gods, Indra, Siva, Brahma and others, with their head and heart bent in reverence and listen to the music evolved in different pitches and stand too confused to perceive its true character. (14, 15)

मणिधरः क्वचिदागणयन् गा
मालया दयितगन्धतुलस्याः ।
प्रणयिनो ऽनुचरस्य कदांऽसे
प्रक्षिपन् भुजमगायत यत्र ॥

क्वणितवेणुरववञ्चितचित्ताः
कृष्णमन्वसत कृष्णगृहिण्यः ।
गुणगणार्णमनुगत्य हरिण्यो
गोपिका इव विमुक्तगृहाशाः ॥

When in some places, wearing a wreath of beads and wreath of Tulasi of favourite perfume, and resting His arm on the shoulder of His beloved attendant, He sings on the Venu counting the cows in His charge, the female mates of the deer with their hearts fascinated by the sounds of Krishna's flute follow the Lord of Infinite Excellence and continue to be with Him, forgetting to return home, like the Gopis who have renounced all attachment to their homes. (18, 19)

एवं व्रजस्त्रियो राजन्
कृष्णलीलानुगायतीः ।
रेमिरेऽहःसु तच्चित्ता-
स्तन्मनस्का महोदयाः ॥

Sri Shuka said—

Thus the highly blessed women of Vraja, O king, sang the sportful activities of Krishna, and delightfully spent their time during the day with their mind and heart given up to Him. (26)

ॐ

व्याध गीता

VYADHA GITA

The Vyadha Gita is a sermon delivered by the righteous hunter who served his parents with great devotion, performing his duty of killing animals and selling meat. The sage Kaushika is advised as to how a person attains beatitude through adherence to one's own Dharma. The Gita treats of the general methods of self-purification and spiritual exaltation. This Gita occurs in the Mahabharata.

धर्मव्याध उवाच—

विज्ञानार्थं मनुष्याणां
मनः पूर्वं प्रवर्तते ।
तत्प्राप्य कामं भजन्ते
क्रोधं च द्विजसत्तम ॥

Dharma-Vyadha said—

For the purpose of objective perception, the mental operation (psychosis) takes place at first. Then lust and anger originate in beings. (1)

ततस्तदर्थं यतते
कर्म चारभते महत् ।
इष्टानां रूपगन्धाना-
मभ्यासं च निषेवते ॥

In order to fulfil that end, the individual begins to perform strenuous actions. Then he begins to

enjoy through the senses the pleasurable sights and scents, etc. (2)

ततो रागः प्रभवति
द्वेषश्च तदनन्तरम् ।
ततो लोभः प्रभवति
मोहश्च तदनन्तरम् ।।

Then comes attachment, and then, again, hatred. And these are followed by greed and infatuation. (3)

ततो लोभाभिभूतस्य
रागद्वेषहतस्य च ।
न धर्मे जायते बुद्धि-
र्व्याजाद्धर्मं करोति च ।।

He who is filled with greed and assaulted by love and hatred, does not have his intellect directed towards Dharma. Or, he follows Dharma with haughtiness (or pretension). (4)

व्याजेन चरते धर्म-
मर्थं व्याजेन रोचते ।
व्याजेन सिद्ध्यमानेषु
धनेषु द्विजसत्तम ।।
तत्रैव रमते बुद्धि-
स्ततः पापं चिकीर्षति ।
सुहृद्भिर्वार्यमाणश्च
पण्डितैश्च द्विजोत्तम ।।

With crookedness (with a counterfeit nature) he adheres to Dharma. With crookedness he longs for wealth. When wealth is amassed through un-

righteous means, the intellect begins to take pleasure there alone, and then starts committing sins, even when obstructed from doing so by friends and wise men. (5 & 6)

उत्तरं श्रुतिसंबद्धं
ब्रवीत्यश्रुतियोजितम् ।
अधर्मस्त्रिविधस्तस्य
वर्तते रागदोषजः ॥

He quotes the Srutis in reply, though against their import, and lives in a way against the law of the Srutis. He is sunk in the threefold vices born of the evil of attachment. (7)

पापं चिन्तयते चैव
ब्रवीति च करोति च ।
तस्याधर्मं प्रवृत्तस्य
गुणा नश्यन्ति साधवः ॥

He thinks of sinful deeds, speaks sinfully and does sinful actions. In him, who is given to unrighteousness, all noble qualities perish. (8)

एकशीलैश्च मित्रत्वं
भजन्ते पापकर्मिणः ।
स तेन दुःखमाप्नोति
परत्र च विपद्यते ॥

They, the sinful men, make friendship with those who are possessed of similar (sinful) nature. They, thereby, suffer sorrows, and even in the other world meet with grief. (9)

पापात्मा भवति ह्येवं
धर्मलाभं तु मे शृणु ।
यस्त्वेतान् प्रज्ञया दोषान्
पूर्वमेवानुपश्यति ॥

Thus is the sinful person. Now hear of the acquirement of Dharma. The righteous one foresees through his intelligence all vices and evils. (10)

कुशलः सुखदुःखेषु
साधूंश्चाप्युपसेवते ।
तस्य साधुसमारम्भा-
द्बुद्धि धर्मेषु जायते ॥

The righteous one is all-well both in happiness and sorrow. He serves saints. Due to company with saints, he develops an intellect centred in Dharma. (11)

इदं विश्वं जगत्सर्व-
मजय्यं चापि नित्यशः ।
महाभूतात्मकं ब्रह्म
नातः परतरं भवेत् ॥

This universe, this whole world, is the eternal Brahman, hard to attain, appearing as the great elements. The universe is nothing else but That. (12)

मोहात्मकं तमस्तेषां
रज एषां प्रवर्तकम् ।
प्रकाश बहुलत्वाच्च
सत्त्वं ज्याय इहोच्यते ॥

The quality of Tamas creates infatuation. Rajas impels activity. But Sattwa is the best quality, because it is of the form of light and purity. (15)

अविद्याबहुलो मूढः
स्वप्नशीलो विचेतनः ।
दुर्हृषीकस्ततोऽध्यस्तः
सक्रोधस्तामसोऽलसः ॥

He who is full of Avidya is an idiot, sleepy and senseless. He is of uncontrolled senses, deluded, angry, lethargic and idle. (16)

प्रवृत्तवाक्यो मन्त्री च
यो नराग्रचोऽनसूयकः ।
विधित्समानो विप्रर्षे
स्तब्धो मानी स राजसः ॥

Able in speech, clever in the execution of works, an important man, without jealousy, full of desires, proud and egoistic, is a person of the quality of Rajas. (17)

प्रकाशबहुलो धीरो
निर्विधित्सोऽनसूयकः ।
अक्रोधनो नरो धीमान्
दांतश्चैव स सात्त्विकः ॥

Full of light and intelligence, courageous, desireless, without jealousy, angerless, highly wise, self-controlled, is a person of the quality of Sattwa. (18)

ॐ

युधिष्ठिरगीतासारः

ESSENCE OF YUDHISHTHIRA GITA

The Yudhishthira Gita is a conversation between Yuddhishthira and a Yaksha who was sitting on a tree and who had rendered all the brothers of Yudhishthira senseless. This Gita occurs in the Mahabharata. The Yaksha puts many difficult questions, all which Yudhishthira answers promptly, after which the brothers are all revived to their consciousness. This Gita treats of the basic ethics which forms the bed-rock of virtue and divine life.

युधिष्ठिर उवाच—

श्रुतेन श्रोत्रियो भवति
तपसा विन्दते महत् ।
धृत्याऽद्वितीयवान् भवति
बुद्धिमान् वृद्धसेवया ।।

Yudhishthira said—

One becomes a Shrotriya through the study of the Shrutis. Through Tapas one attains the Supreme. Through self-restraint one becomes secondless. One becomes wise through service of elders. (III. 48)

स्वाध्याय एषां देवत्वं
तप एषां सतामिव ।
मरणं मानुषो भावः
परिवादो ऽसतामिव ।।

Swadhyaya (study of the Vedas) is the godliness of the Brahmanas. Penance is their divine virtue. Death is the nature of the human being. Insulting Vedas and Brahmanas is the nature of wicked people. (III. 50)

दाक्ष्यमेकपदं धर्म्यं
दानमेकपदं यशः ।
सत्यमेकपदं स्वर्ग्यं
शीलमेकपदं सुखम् ॥

Ability and perfection is the one cause of Dharma. Charity is the one cause of fame. Truth is the one cause of heaven. Good conduct is the one cause of happiness. (III. 70)

पुत्र आत्मा मनुष्यस्य
भार्या दैवकृतः सखा ।
उपजीवनं च पर्जन्यो
दानमस्य परायणम् ॥

Son is the self of man. Wife is his god-given friend. His life is based on rain. Charity is his resort. (III. 72)

धन्यानामुत्तमं दाक्ष्यं
धनानामुत्तमं श्रुतम् ।
लाभानां श्रेय आरोग्यं
सुखानां तुष्टिरुत्तमा ॥

The best thing for fortunate people is perfection and ability. The best wealth is the knowledge of the Vedas. The best gain is good health. The best happiness is contentment. (III. 74)

आनृशंस्यं परो धर्म-
स्त्रयीधर्मः सदाफलः ।
मनो यम्य न शोचन्ति
सन्धिः सद्भिर्न जीर्यते ।।

Compassion is the best virtue. The practice of the three Vedas always brings the desired fruit. By controlling the mind, people get rid of grief. Good people do not break friendship. (III. 76)

मानं हित्वा प्रियो भवति
क्रोधं हित्वा न शोचति ।
कामं हित्वाऽर्थवान् भवति
लोभं हित्वा सुखी भवेत् ।।

By removing pride, one becomes happy. By abandoning anger one overcomes sorrow. By overcoming passion, one becomes prosperous. By renouncing greed one becomes gleeful. (III. 78)

धर्मार्थं ब्राह्मणे दानं
यशोर्थं नटनर्तके ।
भृत्येषु भरणार्थं वै
भयार्थं चैव राजसु ।।

One gives in charity to a Brahmana for acquiring virtue, to dancers and actors for the sake of fame, to servants in order to feed them, to kings in order to avert fear from them. (III. 80)

अज्ञानेनावृतो लोक-
स्तमसा न प्रकाशते ।
लोभस्त्यजति मित्राणि
संगात्स्वर्गं न गच्छति ।।

The world is enveloped by ignorance. There is no light when there is darkness. Through greed friends are forsaken. Through bad company one loses heaven. (III. 82)

मृतो दरिद्रः पुरुषो
मृतं राष्ट्रमराजकम् ।
मृतमश्रोत्रियं श्राद्धं
मृतो यज्ञस्त्वदक्षिणः ॥

A poverty-stricken person is dead. A country without a king is dead. Rites performed without the Vedic system are dead. Sacrifice performed without giving Dakshina (honorarium) is dead. (III. 84)

तपः स्वधर्मवर्तित्वं
मनसो दमनं दमः ।
क्षमा द्वन्द्वसहिष्णुत्वं
ह्रीरकार्यनिवर्तनम् ॥

Establishment in one's own duty is Tapas. Control of mind is self-restraint. Fortitude is endurance of the pairs of opposites. Shyness is abstaining from wicked deeds. (III. 88)

ज्ञानं तत्त्वार्थबोधश्च
शमश्चित्तप्रशान्तता ।
दया सर्वसुखैषित्व-
मार्जवं समचित्तता ॥

Knowledge of the Reality is Wisdom. Tranquillity is the peaceful existence of the mind. Compassion is the wish that all may be equally happy. Straightforwardness is even-mindedness. (III. 90)

क्रोधः सुदुर्जयः शत्रु-
लोभो व्याधिरनन्तकः ।
सर्वभूतहितः साधु-
रसाधुर्निर्दयः स्मृतः ॥

Anger is the enemy most difficult to conquer. Greed is the endless disease. A saint is the friend of all creatures. A merciless man is a rogue. (III. 92)

मोहो हि धर्ममूढत्वं
मानस्त्वात्माभिमानिता ।
धर्मनिष्क्रियता ऽऽलस्यं
शोकस्त्वज्ञान मुच्यते ॥

Ignorance of Dharma is delusion. Pride is self-conceit. Lethargy is non-performance of Dharma. Grief is nescience. (III. 94)

स्वधर्मे स्थिरता स्थैर्यं
धैर्यमिन्द्रियनिग्रहः ।
स्नानं मनोमलत्यागो
दानं वै भूतरक्षणम् ॥

Steadiness is rootedness in one's own Dharma. Courage is restraint of the senses. Bath is the cleansing of the dirt of the mind. Charity is protection of all creatures. (III. 96)

धर्मज्ञः पण्डितो ज्ञेयो
नास्तिको मूर्ख उच्यते ।
कामः संसारहेतुश्च
हृत्तापो मत्सरः स्मृतः ॥

A knower of Dharma is a wise man. An atheist is an idiot. Desire is the cause of Samsara. Jealousy is the burning of the heart. (III. 98)

महाज्ञानमहंकारो
दम्भो धर्मध्वजोच्छ्रयः ।
दैवं दानफलं प्रोक्तं
पैशुन्यं परदूषणम् ॥

Egoism is the great ignorance. Pride is abiding by Dharma for the sake of fame. God is the fruit of Charity. Insulting others is mean-mindedness. (III. 100)

ब्राह्मणं स्वयमाहूय
याचमानमकिञ्चनम् ।
पश्चान्नास्तीति यो ब्रूयात्
सोऽक्षयं नरकं व्रजेत् ॥

Having invited a poor Brahmana needing Bhiksha, who afterwards tells him: "Get away, there is no Bhiksha"——he goes to perennial hell. (III. 104)

विद्यमाने धने लोभा-
द्दानभोगविवर्जितः ।
पश्चान्नास्तीति यो ब्रूयात्
सोऽक्षयं नरकं व्रजेत् ॥

Even when filled with wealth, through greed and enjoyment, who abandons charity and says: "Nothing will be given,"——he goes to perennial hell. (III. 106)

शृणु यक्ष कुलं तात
न स्वाध्यायो न च श्रुतम् ।
कारणं हि द्विजत्वे च
वृत्तमेव न संशयः ॥

Neither family, nor learning, nor Vedic erudition, but the internal nature alone determines the quality of a Brahmana. (III. 108)

अहन्यहानि भूतानि
गच्छन्ति यमसादनम् ॥
शेषाः स्थावरमिच्छन्ति
किमाश्चर्यमतः परम् ॥

Everyday beings die and go to the abode of Yama. Still, others think that they are immortal. What can be a greater wonder than this? (III. 116)

तर्कोऽप्रतिष्ठा श्रुतयो विभिन्नाः
नैको मुनिर्यस्य वचः प्रमाणम् ।
धर्मस्य तत्त्वं निहितं गुहायां
महाजनो येन गतः स पन्थाः ॥

Logic is fickle. Srutis are contradictory. There is no sage who does not differ from others in his views and who can be taken as an authority. The secret of Dharma is hidden in the cave of the heart. The road to It is the one trodden by the great ones. (III. 117)

तुल्ये प्रियाप्रिये यस्य
सुखदुःखे तथैव च ।
अतीतानागते चोभे
स वै सर्वधनी नरः ॥

He is the person possessing all wealth, who is the same in regard to pleasant and unpleasant things, to happiness and sorrow, to the past and the future. (III. 121)

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मोक्षगीतासारः

ESSENCE OF MOKSHA GITA

अनाद्यनन्ताय शान्ताय शुद्धायात्मप्रकाशिने ।
आद्याचार्याय निर्धूतकल्मषायाविकारिणे ॥
अदेशकालकामाय सच्चिदानन्दरूपिणे ।
अखण्डशाश्वतश्रेष्ठनिर्गुणब्रह्मणे नमः ॥

Salutations to Sat-Chid-Ananda Para-Brahman, that glorious first Preceptor, who is self-luminous, eternal, indivisible, pure, spotless, desireless, attributeless, timeless, spaceless, changeless, beginningless and endless.

प्राणेन्द्रियमनोदेहजगतामाश्रयो हि यत् ।
वेदयोनिस्तथा सर्वव्यापकं सर्वहृद्गतम् ॥
अवर्णरसगन्धं च नामरूपविवर्जितम् ।
तत्तत्त्वं परमं किञ्चित्साधु शश्वत्प्रकाशते ॥

2. That ultimate Reality, which is the support for this world, body, Prana, mind and senses, which is the womb of the Vedas, which is all-pervading and all-permeating, which is colourless, odourless, tasteless, nameless, and formless——that something shines eternally.

अनश्वरमजं भीतिक्षयसञ्चारवर्जितम् ।
अनिर्वाच्यं परं तत्त्वमप्रमेयं च किञ्चन ।
पुराणमद्वितीयं यत्तज्जागर्त्येव नापरम् ॥

3. Some indescribable supreme principle which is imperishable, unborn, undecaying, fearless, motionless, one without a second, ancient and infinite,——that alone exists.

यन्न ह्रस्वं न वा दीर्घं नापीयत्तावदेव नो ।
न कृष्णं नापि वा शुक्लं न स्थूलं नापि वा कृशम् ।
न साधु वा न चासाधु तद् ब्रह्मेति विबुध्यताम् ।।

4. What is neither short nor long, neither that much nor this much, neither black nor white, neither stout nor thin, neither good nor bad——that should be understood as Brahman.

यन्न सूक्ष्मं न वा सान्द्रं यस्य जातिर्न नाम वा ।
विदेहममरं यच्च न वाङ्मनसगोचरम् ।
यच्च नैति विपर्यासं तद् ब्रह्मेति निबुध्यताम् ।।

5. That which is neither subtle nor dense, which has neither caste nor name, which is immutable, immortal and bodiless, which is beyond the reach of mind and speech——that should be understood as Brahman.

स्थूलसूक्ष्मशरीराभ्यां तथा कारणविग्रहात् ।
भिन्नं ब्रह्म सदा मुक्तं गतिकर्मविवर्जितम् ।।

6. Brahman is distinct from the gross, subtle, and causal bodies. He is the soul of all. He is the Inner Ruler of all. He is eternally free. He is without action, and without motion.

अनिर्वाच्यं खलु ब्रह्म यतो निर्वचनं विदुः ।
निराकरणमस्यैव निषेधालिर्न नेत्यतः ।
समर्थं केवलं तस्य ब्रह्मणो हि निरूपणम् ।
श्रुतिशीर्षमिमं मार्गं हेतोरस्मात्समश्नुते ।।

7. Brahman cannot be defined. To define Brahman is to deny Brahman. The only adequate description of Brahman is a series of negatives. That is the reason why the Upanishads declare: "Neti Neti"——"not this, not this".

माया हि वर्णनातीता सदसद्भूयां विलक्षणा ।
अनिर्वाच्योच्यते नूनमनादिर्भावरूपयोः ।
अनादिरपि सान्तेयमृषेरेवात्मवेदिनः ।
शुद्धसत्त्वस्वरूपां तां मायामाहुर्मनीषिणः ॥

8. Maya is indescribable (Sat-Asat Vilakshana Anadi Bhava Rupa Anirvachaniya). She is neither Sat nor Asat. Maya is Anadi Santam. She is beginningless but has an end only for the sage who has realised the Self. Maya is Suddha-Sattwa or pure Sattwa.

मायां विजित्य यो मर्त्यं आत्मज्ञानं तु विन्दते ।
स एव प्रभवेत्तस्या ज्ञातुमुत्थानसंलयौ ॥

9. He who gets knowledge of the Self, having overcome Maya, the illusory power, will alone know what Maya is, how it arises and is destroyed.

अविद्यामलिनं सत्त्वं जीवात्मोपाधिरुच्यते ।
तस्य कारणमूर्तिः सा कोशश्चानन्द तुन्दिलः ॥

10. Avidya is Malina-Sattwa. It is the Upadhi or limiting adjunct of the Jiva. It is the Karana-Sarira of the individual soul. Avidya is Anandamaya-Kosha.

आत्मबोधोद्गमे तात सैषा ऽविद्या विनश्यति ।
अतो ऽविद्याविनाशो हि ब्रह्मास्पदमुदीर्यते ।

11. When one gets knowledge of the Self, this Avidya vanishes. It is the destruction of Avidya that is the Brahmic seat.

नामरूपात्मकं चैतद्विश्वमज्ञानमूलकम् ।
विद्धि तद्विलयं याति स्वात्मबोधार्यमोदये ।
आत्मभिन्नमसद्विश्वं मरीचिस्वप्नसंनिभम् ।।

12. This universe of names and forms has its origin in ignorance. It is dissolved by knowledge of the Self. This universe, being other than the Self, is unreal like a dream. It is like a mirage.

स्रष्टुं संहर्तुमप्येतन्निमेषेणाखिलं जगत् ।
मनः शक्नोत्यतो हीदं विचारेण जहि द्रुतम् ।।
वासनाहननेनैवं तच्चाञ्चल्यजयेन च ।

13. The mind has the power of creating or undoing the whole universe in the twinkling of an eye. Slay this mind through Vichara (enquiry), destruction of Vasanas and control of its fluctuation.

चञ्चलं मन एवेह बलवानात्मनो रिपुः ।
सृजत्यसंख्यसंकल्पवासनास्तत्स्ववृत्तिभिः ।
अतो ब्रह्मविचारेण जहि तास्त्वं निरन्तरम् ।।

14. The enemy of the Atman is the fluctuating mind only. The mind through its power of fluctuation generates countless Vasanas and Sankalpas. Destroy this fluctuating power of the mind through constant Brahma-Vichara.

द्वैतवृत्तिष्वलुप्तासु ब्रह्म भाति न चेतसः ।
अतो नाशय ताः सर्वा ब्रह्मतेजोऽभिवृद्धये ।।

15. Brahman will not shine when the dualities of the mind are not destroyed. Destroy the dualities. Brahman will shine in its pristine glory.

विशोध्यते यथा हेम पावकेन तथा मनः ।
ध्यानाग्निना हि निर्दग्धं निर्मलं तात जायते ।।

16. Just as gold is purified by heating it on the fire, so also mind is purified by the fire of meditation.

अपि तत्त्वमसीत्यस्य महावाक्यस्य तत्त्वतः ।
अर्थं बुध्यस्व जिज्ञासो स स्यान्निःश्रेयसाय ते ।
ब्रह्मात्मैक्यानुभूतिश्च महावाक्योद्भवा पुनः ।
संसारसागरोत्तारे तात नौकायते खलु ।।

17. Understand the right significance of the "Tat Twam Asi" Mahavakya. The knowledge relating to the identity of the individual soul and the supreme Soul that arises from Mahavakyas like "Tat Twam Asi" (Thou art That) is the means to emancipation.

ओमित्येकाक्षरं प्राहुः प्रतीकं ब्रह्मणः परम् ।
तदेव व्याहृतिः शक्तेस्त्रयीसारश्च विश्रुतः ।।
निर्भयामरतातीरप्रापणे तरणिश्च तत् ।
ध्यायतो भक्तिभावेन प्रणवं वत्स सर्वदा ।।

18. 'OM' is the symbol of Brahman. It is the word of power. It is the sacred monosyllable. It is the essence of all the Vedas. It is the boat to take you to the other shore of fearlessness and Immortality. Meditate on "OM" with Bhava and meaning.

यदि ते ब्रह्मसंलिप्सा लक्ष्यतृष्णा विनाशय ।
दूरीकरोषि चात्मानं विषयेभ्यो यथा यथा ।
तथा तथा त्वयि ब्रह्मतेजो वत्स प्रदीप्यते ।।

19. If you want to attain Brahman all longings for objects should perish. The more you are removed from objects, the more the effulgence of Brahman will radiate in you.

न त्वं क्षरमिदं गात्रं नापीदं चञ्चलं मनः ।
नापीन्द्रियाणि बुद्धिर्नो नापि कारणविग्रहः ।।
त्वं व्यापकाक्षरं ब्रह्मेतीदं बुद्ध्वैधि मुक्तिभाक् ।।

20. Thou art not this perishable body. Thou art not the wavering mind. Thou art not the senses. Thou art not the intellect. Thou art not the causal body. Thou art the All-pervading, Immortal Brahman. Realise this and be free.

त्वं प्रज्ञानघनो ह्यात्मा ब्रह्म त्वं चिद्घनं तथा ।
त्वमानन्दघनश्चात्मा त्वं विज्ञानघनः पुमान् ।
अवबुध्य परं तत्त्वमेतच्च भव मुक्तिभाक् ।।

21. Thou art the Prajnana-Ghana-Atma (embodiment of wisdom). Thou art Chidghana-Brahman (mass of consciousness). Thou art Vijnana-Ghana Purusha (mass of knowledge). Thou art Ananda-Ghana Atma (mass of Bliss). Realise this and be free.

अखण्डैकरसं ब्रह्म त्वं च चिन्मात्रपूरुषः ।
अलिङ्गस्त्वमसङ्गात्मा त्वमरागो निरञ्जनः ।
अनुभूय परं तत्त्वमेतच्च भव मुक्तिभाक् ।।

22. Thou art Akhandaikarasa-Brahman (one homogeneous essence). Thou art Chinmatra-Purusha (pure consciousness). Thou are spotless, passionless, sexless and bodiless soul. Realise this and be free.

सर्वेषामन्तरात्मा यच्चानाद्यक्षरमव्ययम् ।
अमेयं परमं वस्तु ब्रह्मावाङ्मनसास्पदम् ।।
तद्ब्रह्मैव त्वमस्यङ्ग ध्यायंस्तन्मुक्तिभाग्भव ।।

23. That supreme Brahman which is the Immortal Self of all, which is the beginningless entity, which is immutable and infinite, which is beyond the reach of mind and speech——that Brahman art thou. Meditate on this. Realise this and be free.

OM TAT SAT

STORY OF SWAMI SIVANANDA

WORLD HAILS SWAMI SIVANANDA'S WORK
"TANTRA YOGA, NADA YOGA AND KRIYA YOGA"

Thanks to your Holiness' Grace and Mantra Yoga, I have attained a measure of self-control and inner peace. Peace I never knew before, although I have been practising Yoga; before I had the blessing of your teachings and the honour of being accepted as your pupil, I had not become conscious of the importance of Mantra Yoga. But thanks to thee, I became aware that Mantra Yoga is the easiest, safest and quickest Path in this Kali Yuga.

DR. EDWARD BITTENCOURT, Ph.D.,
Santiago.

I thank your Holiness for your letter. In thy letter, your Holiness recommended that I should live alone and regulate my energy. I am using Devi Kirtan Dhwanis in my meditation in order to purify my heart and sublimate my sex-energy, as indicated in the book *Tantra Yoga.*

All the gifts of your Holiness show how deep is your Love, how interested is your Holiness in the evolution of your disciples. I now understand that the increase of Bhakti through Japa is the solution. I bow before your Holiness and thank your Holiness for all the blessings.

SRI GEORGES TURRETTINI,
Switzerland.

Now I have finished reading your book *"Tantra Yoga, Nada Yoga and Kriya Yoga"* and I have to acknowledge that your so plain and profound writings have much contributed to enliven my religious feelings, to infuse in my heart a more burning love for Jesus and to make me approach the Holy Sacraments with greater frequency.

DR. MATTEO MUREDDA,
Rome.

I wish to thank you for your kind thought in sending me some of your books and pamphlets. This was a good surprise, for I was quite happy with the *Yoga Asanas* you had sent me and did not expect any other literature for the time being. I appreciate very much having your book on *Tantra, Nada and Kriya Yoga.* The more I am getting into it, the more I see the necessity of learning Sanskrit. I like the fragrance of your Indian soil at Sivananda Nagar, Rishikesh, that I wish so much to tread one day.

SRI LUCY BRUDER,
Geneva.

Tantra, Kriya and Nada Yoga will be placed in the Shanti Sadan Library so that all can take advantage of the same. We all appreciated very much your kind letter regarding our beloved Teacher Sri Bodharanya.

SRI M. E. ALCOCK,
England.

Your book *Tantra Yoga, Nada Yoga and Kriya Yoga* gives me much information which I have been seeking a long time in other books. Also the book *Ananda Lahari,* which I have bought last week is very valuable to me. I have always been interested in the worship of the Indian deities, but I could get very little information about them and almost no instructions for their worship until I acquired these two of your books. As I read your books and admire your complete knowledge of all branches of the Yoga, I realise that I can obtain from you certainly a reliable guidance and all the necessary instructions and solutions of the problems involved.

SRI FRANTISEK NAIDER,
Australia.

Tantra Yoga, Nada and Kriya Yoga is really a treasure blessed by Thee upon this humble Sevaka. On the 8th November, 1955, thy monthly birthdate, the book was worshipped and its study commenced. Please send Thy Grace to complete the same with Madhurya Bhava and attain Atma Jnana. Let me be blessed with wisdom-wings to fly to thy adorable feet daily in Brahmamuhurtha.

M. L. KANTA RAO,
Gulivindada Agraharam.

Received the book *Tantra Yoga, Nada Yoga, Kriya Yoga* which you have kindly sent to me. Felt very glad after reading it. In our religion there are so many subtle truths. You have explained, in simple and sweet words, the supreme power of Mother Para-Shakti, which is very great and important. There is no doubt that your explanation about that will be very very useful for a Sadhaka. Sri Sivananda-Nilakantan told me about his blissful experience during his stay at Ananda Kutir.

S. VENGUSWAMI IYER,
Bombay.

I am very grateful to you for having thought of me and sent me a set of the following books, with an endorsement in your own hand, conveying your love and affection and your best wishes for blessings of the Lord, on me: Sivananda Day to Day, Yoga in Daily Life, Yoga-Vedanta Sutras, Tantra Yoga, Nada Yoga and Kriya Yoga, Conquest of Anger. I shall surely turn the pages of these books whenever I can snatch time from my other preoccupations. I am sure they will serve me as a guide in my life. I sincerely thank you and convey to you my respects.

SRI G. V. MAVLANKAR,
Speaker, Loka Sabha,
New Delhi.

I read the symposium on Sakti in the TANTRA YOGA BOOK by Swamiji. The contributors seem to be the greatest reseachers in the field. Sri Yogi Gauri Prasad has expatiated on Sri Aurobindo's thought on the subject. Sri Anwarul Haosain who seems to be a profound Theosophist and interpreter of comparative religion has shed a lot of light on the Shakta cult. Sri K.S.R., the enlightened orthodox Hindu and Dr. T. M. P. Mahadevan, the great Advaita exponent, have added their own lustre in the Symposium.

As I read the Symposium, the whole panorama of the two great monumental works of Sir John Woodroffe SHAKTI AND SHAKTA and THE GARLAND OF LETTERS and Sri Aurobindo's LIFE DIVINE and SYNTHESIS OF YOGA rushed to my mind and enlivened it.

These few pages are indeed a revelation of that grand Shakta Philosophy. I am sure readers will find perennial pleasure by perusal.

Thanks to Sir John the great scholar who opened our eyes in this field. In the concluding chapter of SHAKTI AND SHAKTA, he rightly exhorts the Indians to stand by their own Dharmas and Shastras and to save their soul.

Thanks to Swamiji for illumining our minds by bringing out great works on great subjects from time to time.

D. S. Krishna Aiyer, B.A., B.L.,
Matunga, Bombay.

I have with thanks and great pleasure received a parcel of books: TANTRA YOGA, PATH TO GOD REALIZATION, MOKSHA GITA, PHILOSOPHY AND TEACHINGS and a lot of pamphlets. I thank you heartily and I am especially glad for the dedication you have written in the books.

The book of *Tantra Yoga* is most interesting and I am reading it and the others, as often as possible. I am just more than ever interested in Yoga and I am concentrating regularly. Now, as for a long time, my greatest difficulty is, that by concentrating, I am straining my brain in such a way that I get headache. This feeling of straining remains the whole day and I have that day to rest from more concentration. I don't know what kind of mistake I make. I am trying to relax, also my brain, but I cannot do it. I am so sorry because nobody can help me to get rid of that hindrance. I suppose there is nothing to do. I have only to be patient, perhaps it will vanish by itself sometime in the future.

Still, once more, I beg to thank you for all your great kindness towards me and I heartily hope that this New Year will bring you a very good health, and the greatest possible Bliss, Happiness and Joy.

DEVA RAMSTEDT,
Stockholm.

SIVANANDA'S GIFT OF WISDOM TO THE WEST

DR. EDWARD A. DE BITTENCOURT, Ph.D.,
Santiago, Chili.

TANTRA AND KRIYA YOGA by Swami Sivananda is the best book on these esoteric subjects as yet unknown to Western students of Eastern Lore, except for the Tantrik Series edited by Sir Arthur Avalon through the Hindu Publishing House of Ganesh (Madras) Ltd. Swamiji's synthesis is admirable; it clears all the subtlest points of the great Tantrik science. It would be the most appropriate introduction to the study of the books such as THE MAHA NIRVANA TANTRA, TANTRA RAJA, etc. With this book on Tantra you have given your greatest gift to the Western World in a prose clear and vibrant that will enlighten even neophytes in the supreme esoteric teachings of Bharat Varsha, that not even Western savants such as Gurdjieff could ever grasp whole. Only a Great Hindu Guru can lift the seven veils of the Hidden Isis. Only the Maha-avatara Shivananda Saraswati can rend the seven veils of the Temple of Saraswati ! ! !

One reading of the above book is not enough specially as there is that density of meaning expressed in brief paragraphs in a terse, clear English prose. I must re-read the book and go back to my bible: THE MAHA NIRVANA TANTRA in

which volume I came across Swamiji's favourite Mantra: *OM Trayambakam, etc.* Naturally I did not realize its value till Swamiji's books pointed it out to me. So as a token of gratitude I dedicate to Sri Gurudev my Japa of this Mantra. I express my gratitude for the generous gifts of Wisdom.

TANTRA YOGA, NADA YOGA AND KRIYA YOGA

In this invaluable work the Sage of Ananda Kutir has given to the Sadhakas a masterly exposition of three important Yogas. In Book One, Tantra Yoga is treated giving full details of Mother Worship in its many forms like Tapas, Vrata, Siddhi, Pooja, Yantra, etc. The very important aspects and place of Sri Vidya and Bija Aksharas discussed in the book will prove to be of significant guidance, indeed. In this section is also a symposium on Sakti worship. Book Two deals with Nada Yoga or Yoga of Sound; Nada, Bindu, Kala and the therapy of music will be of profound interest and enlightenment. Book Three deals with Kriya Yoga, the Yoga of performance and dedication to serve through Tapas, Swadhyaya, self-surrender, Shatkriyas in Hatha Yoga, Pranayam, concentration, meditation, Samadhi, etc. This is a book of a lifetime for man to help him live it gloriously.

MY MAGAZINE,
1st *April,* 1955, *Madras.*

SIVANANDA : THE FRIEND, GUIDE AND PHILOSOPHER

TANTRA YOGA ; YOGA IN DAILY LIFE ; CONQUEST OF ANGER ; YOGA VEDANTA SUTRAS

The flood of publications from Yoga-Vedanta Forest University continues its steady flow spreading India's ancient wisdom in as many new garbs as are necessary to awaken minds in the East and West that are hypnotised by the glamour of modern materialism. The first book by N. C. Ghosh gives an appreciation from several standpoints of Swami Sivananda's teaching and Service to India and the world. The other books are from the Swamiji's own pen. They deal with the subjects indicated by their respective titles with his characteristic clarity, vigour and practical insight. We heartily commend the volumes to all spiritual aspirants.

THE VISION,
January 1956, *Anandashram.*

TANTRA YOGA AND CONQUEST OF ANGER

We have before us two books on TANTRA YOGA and CONQUEST OF ANGER by Swami Sivananda.

The first one is an epitome of all the Tantric rules pertaining to Yoga and is well worth digesting by a Jijnasu.

The second one, CONQUEST OF ANGER is an encyclopedia of the various ways of easily controlling Anger. In both the books the learned Swamiji has given a finishing touch to the subjects.

The books are worth digesting by those who have yearning to learn Tantra, Nada and Kriya Yoga. The Yoga Vedanta Forest University gives a practical training too.

AWAZA-E-KHALQ,
Feb. 1956, *Banaras.*

SIVANANDASHRAM

WATER SCHEME

The main buildings of the Sivanandashram, particularly the Guest House, are situated on a hillock on the banks of the Holy Ganga. It has been the holy wish of H. H. Sri Swami Sivanandaji Maharaj, which has been strictly carried out by us, that the venerable Mahatmas and the honoured guests (who are mostly accommodated in the buildings up-the-hill) should be served with all that they need in their own rooms.

To supply water to them, we have had to depend upon servants to whom the difficult task of carrying water up the hill has so far been entrusted. This procedure has only transferred the labour from guests to servants : and it is everybody's strong feeling that it is most unsatisfactory.

It has, therefore, been proposed that arrangements be made to pump water from the Ganges to the Ashram buildings up the hill. The idea was at once taken up by three great devotees of the Lord (Sri S. R. Padayachie of South Africa, Sri Savitri of Nagore, and Srimati Kumudini of Seconderabad) who have already made their magnanimous contributions to the "WATER SCHEME FUND."

YOUR CONTRIBUTION TO THE FUND WILL ENABLE US TO COMMENCE WORK IN CONNECTION WITH THE INSTALLATION OF THE PUMPING SET ON 8th SEPTEMBER, 1955.

THE HOLY DAY OF GURUDEV'S BIRTH

Donations earmarked "Water Scheme Fund" may be sent to the Secretary, Divine Life Society, P.O. Sivananda Nagar.

Note :—It is a Scheme of Rs. 60,000. We hope to complete it by stages, as and when funds permit.

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